

The application of word «Tree» in Molana's poems

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Abstract: In this survey we want to search of the application of word Tree in molana's poems and show a part of it. First we investigate the mentioned word and explain its applications. Diversity in tree is very much in Iran and other nations. In this time we try to explain some of them. We look to all kinds of tree in different cultures of nations. In continue we will show the application of tree in Molana's poems. The meaning of tree is one of the fundamentals in Persian literature and Molavi also apply it like other poets in all parts of his poems with this difference that because of Molana's difference it is applied differently in all parts of his poems which it can have different applications in different parts.

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1. Introduction

So far there have been made lots of attempts regarding to Iranian poets and their development by researchers in this territory. It is obvious everybody sees to this phenomenon by his assumption. The searches in this regard have not concluded and it would not have. Poem and its vast cannot be investigated completely.

In the world of poems these are the words that play the roles. The words and their connections to the other elements of sentence and even the abnormal roles poet give to them.

The words are born and live and become old and they would die. The existence of external would express in literature by words. Any poem at first is lots of words which it shows the sense and imagination. Giving up in the words is a revolt in the workshop of mind and dream.

Each poet has got his ideology and use the word to express his thoughts by them these word are which we call them in beauty "Motif". « In fact by investigation on the Motifs of a poet we can understand him. It is from this point of view we call Khaghani the poet of morning; because the word regarding to morning and sun rise are a lot in his masters. »

One the most used words in this concern are tree and its parts. The tree as like one of the most beautiful signs was situated in the human's soul. This God's creature has got lots of application and they use it as best for the beauty of their poems.

The tree or any other kind of old plant is as a sign of stability. Sometimes tree is used as no death and stability. The tree has got regional and fable affects in different nations as an instance we can call (The forbidden tree) that it was mentioned in bible in heaven. (Buda as was cleaning himself, for reaching

to the reality of life was suffering he found the real knowledge when he was sitting under the tree «Budehi». In Mousa's history at first God talk to his audience by the tree and regarding to this Molana give religious view to it and call it from the God.

I saw the tree and fire called me
That fire call me am not I Mousa

« The tree existence helped man all time to find his as the American colored believed that the tree were the bones of tree an the soil and other are like liver and skin for it and as we cut the trees we cut ourselves.»

In most of the literal acts the tree is a symbol which point to nature. «The secret is the representative of another thing and this is not for resemblance also it is for pointing to or a contract. One sign has got a meaning but a secret can accept different things.

For example the concept of tree and jungle reviewed different time in stories. It express the characteristic's poet and it explain about his social interactions and reflected: Forgiven from the far night/ In searching the jungle root/A stove made of the stones/there is cold ash in it ... (Nima youshij)

From the fares point human was made the tree as an example for him and this image is an instance of enormous branches which pour in the religious and knowledge of different civilization. By searching in the world of imagination at last we can find the destiny of human which in that the images of trees absorb to it. «The tree in its eldest image as the introduction given to it was the origin of the world. The top of these trees cover the sky, their roots are growing in all over the word, it long branches speeded in all over world and its heart is the part of

fire. The spring is the symbol of energy and spiritual of his characteristics. »

2. The tree in Iranian literature:

2-1. Symbol graphs of Tree in Persian literature

Trees were precious in the Iranian between Iranians and Iranian beliefs are coming from their lives. Stability of Gods minds and being the same with people and their worship and the symbol of life and health. The belief of God in trees had different results for human and resulting in: The pragmatist believed that rain would be made by trees, it make the sun to shine, increase the groups of animals and fertile women. The memories of these believes now exist on roping on the branches of trees. «In the old time Iranian knows the trees precious and Zartosht told if anybody cut any tree a part of him will die. In Avesta cutting the trees is a big sine. Amordad was supervising tree and depending on Old Iranian beliefs trees were good men who changed to the trees and this would be find in different nations. Zartosht knew the planning a well job. »

One of the trees which were respecting by Iranians is plane tree. In the ancient times the churches and holy spots situated beside these trees. Now there are some holy places in Iranian provinces people tie their ropes to the branches and could gain miracle.«It come in Shahname that Zartosht bring a tree to plant in Kashmar and even now the trees are called such them and there aare such trees in west of the country which they are precious. » the sings of knowing tress holy and worshiping them in Islamic era could find new interpretation and because of that the task is not shown forbidden they reached to this they had better put a Imamzade near them. May be the attentions which are donated to them depend on worshiping the trees.

As the shame a tree stand like a man and its grow and its death is alike human so for some nation like Japanese, central Asia an Australia they show as a man. « From what the tree grows as fertile, it has got an image of ancestors. Because of that the expression of a tree or branch is made from this resemblance. The image of tree of Yasa is a good example of this where it has been founded near Paris between the leaves and branches of tree the ancestor of Yasa and holy Maryam and near the tree is Christ. So tree is a symbol for any social and alive institution and expresses its growing and compellation. The tree and its concepts are in philosophy of all over the world. The artist by the help of his imagination draw all of his thoughts and this shows the tree of human life is an old fable and it is the mirror of inner human's needs.

The most beautiful aspects of tree we can see in the mirror of different nations, green celebrations,

going to other universe by tree in different religions, different cerebration and playing with mirror, lights on trees, killing some animals under tree, tying ropes and worshiping and giving trees as gift in different celebrations all show different aspects of religious celebrations and the story about this which tells let me first plan a tree and then pray in Ashor and Ilam cultures. And the celebration of rounding Nakhli in Imam Hossein funeral service as remembers ship.

In the history of religion and in the custom and traditions of people in all over the world there were holy trees and the tree of Tuba in Islamic documents are famous and the people beliefs about the trees in all the spot on the world could be find. These believe are deep and depending on the geography and nature and leaving mud someone find high respect for trees. The tree of dates is its origin land Mesopotamia and it has been used for about 6000 year as food for people and as this tree was very precious for them they call it the tree of hope and they are as the same ideas for the trees of Nut, Grape and fig, olive ... and they exist in other parts of the world. » The spine tree which is made up in Christmas Eve night by the colorful lights is known as the symbols of New Year. European rural people round in the days of spring as the symbol in the streets. In Iran the trees are admired a lot specially beside Imamzade that sometimes they exaggerate about it.

2-2. The tree in Persian poem:

Perhaps to tell this that once everybody were poets, in that era the natural events become them interested and any event in these territory was interesting for them. Looking to thunderstorm during the current of a river with no relation to human life, it was simultaneously poet and understanding. Discovering any rule of nature was a kind of poet, a kind of experience. The poems of Ebri poets were loaned from the nature of slaving or sending to other parts as punishment. In these poems any sign of nature seems alive as in Roomi, Babeli, Egyptian and Indian poems. In the first literature of Indian and Chinese nature is understood as a whole of God although in different models but it run similarly.

«For the first time the implementation of a realization mixed with another element of nature, he is the poet and in fact they talk about themselves. » The Persian poet can be study in three stages it means until the end of fifth century Hejri, it should be called the nature poems. Because although the it has been a part of poems and it means that the poet views was more extended that we expect and we should search for something new in this era. Some poems about nature which they directly concern to introduce and these kinds of poems can be used for introduction like the Manouchehri's introduction. « In most of

these kinds of introduction that they were made of nature images, the poet has no aim as the very introduction of nature and these images of nature may be in mixtures in poems or some time they have the explanation of a story and in this telling although the divert is less seen, but the life and live is more like some Manouchehri poems which in then he introduce the nature and it exacter is in his Mosamat.

These introductions of nature are very nice Grass, Flower, Birds and trees are like a picture and some time are alike these poets' introductions, as an instance let's have a look to a poem:

Two eyes, two grown Nargess
Are like your little eyes exactly
We cannot compare you with above spines
That spin length is like yours

Sadi great poet and writer of Iran brings at the beginning of Golestan in God's introduction:

« He ordered the painter of nature to pave a Zonorodi carpet and the tree wear green as spring and children wear hats as welcoming the spring and under his training the dates become sweet. »

He on his clearness in his talking and very sweet and kind which they become as a complex of stars that they are like a necklace could be similar and they bring like this in their introduction:

« One night we pass by a friend, In a place happy and hearth, It was like little Mina on the soil and the grapes dropping it. »

3-The role of natural elements in Molana's poems

Between Iranian poets Molana is one the outstanding in love and Eshragh. He has an exact view on the creation elements and between them nature is not an exception. « The vast of Molana's imagination and the sight of his view is combine the past and first and make a picture as the scope of nature. Molana searches beauty in greatness. The elements of his poetic image are as: Death, destiny, first, last, Love, Mountain, Sea and nature » I he knows the elements of picture (which are the requisite for all poets) lend from the other poets this give another meaning to them. These respective pictures in his poem, Narges is secret of eye, Soosan secret of silence, and even being talkative and even the funeral and etc find refreshment and the reader do not feel this is like thing in other poets. In the other side of Soosan, banafshe and other thing there is human and his followings are hidden.

The share of nature and its elements were always outstanding because there are vast of natural diversity and this is such in Molana's poems that it shape as different aspects and it find a specific capability to show it in spiritual aspects.

« Molavi usually uses the concepts which they are directly from nature but sometimes he uses the thing connected to nature. Water and its dependability play an important role. The next share depends on depend on sky and its elements and then the complex of flowers, trees and fruits. »

Molana also in addition to current paintings, donate a higher application of it meaning and make it refresh for example previously the image of sea was applied but in his poem and finding personal interaction and it becomes his biggest secret of poem. This personalization would see in relation to sun, moon, hen and tree and etc. In the other interpretation these concepts are passing the spiritual thoughts and it would refresh in his talent again: Flowers, plants, fruits and trees are the best symbols of nature and absorb Molana's delicate limbs, also some romantic concepts in this middle Molana applies the most Garden, Grass, Flower and Floweriest and the poet uses these for expressing the world and well moments for poets. Flower is the symbol of Friend and by his consideration going to the other spiritual concepts. This experience is alike the lover from beauty, pleasantly which resemble to the lover. The branch of fruits is alike a human who have all the best. The branch without any fruit is a symbol for weak people and the fruit is the symbol of a well behaved person.

Reorganization is obvious in Molana's poems and usually he gives life to the elements of nature and makes a human reorganization for them. « Somehow he made this by limbs for nature as the hand of today, the eye of time ..., etc was used in other poems but Molana recognize it which is his mind good. Human sees the sense of life in Molana poems.

4. All types of tree in Molana's poems

4-1. Tree in general concept

The plants in their shape have a relation with philosophy and it shows that human world is not a part of other world and it show the link of soul to other world. « Living creations is the symbol and even it depends on other resemblance and it links the soul of human to other concepts. Some critics believe that cannot explain the experiences of application of secrets in this course. With attention to Molana's view there is no exciting in all parts of his poem he applies tree and it concerning concepts and he is not mentioning an exact type of them.

It should be tell that in all the parts of following poem his applies Tashkhis industry that it shows Molana knows tree alive creature.

Molana use in this poem a tree comparative and the giving advice point of view is complexly clear.

4-2. Dancing of trees

In Molana's idea music has a proper position. There is no poet like him who used the variety of music in his poems, It seems that always Molana's inner was accompanying music and his accompany could see his view to the tree. In most of his tree is like a dancer which dance around it with Love.

4-3. Groaning of Trees

Sometime in Molana's poems the tree groans like a broken heart man and with cry and pains something to human. In these poems Tashkhis industry is obvious and we should mention like this there is something behind tree groaning.

4-4. The tree and Lover

In most of the part of poems the controversy between tree and Lover is selecting. In these poems the lover is sometimes sun and other time the God which always Molana worship God the best.

4-5. The elements of tree in Molana's poem

In addition of trees the branches and leaves have got value for him and in different cases he remember him or he reveal their different application in front of spectators. In this part we investigate the tree elements and their applications.

Branch:

As the heart becomes part of poem we can pray a branch of thank

-Seed: The seed if the beginning of tree. If a seed is broken and it does not take in proper place or it can not tolerate till blossom time it cannot change to tree. Blossom: Blossom is the stage is before fruit. Where the seed change in to tree and the tree after some stages is flourishing. -Fruit: The fruit is the destiny of tree and tree tolerates in cold and hot and Molana remember of fruit and remind it in different kinds.

Different kind of trees

The spin: « In Persian literature, spin adjectives are freedom, Height, Pride, No fruit and poor, Honesty, loyalty, Wooden feet and etc. » In most of the poets the spin recognized the same and the rest of its adjectives.

Tooba:

An ancient astrology book knows Tooba as "Tetklllosha" like Wispobish. Wispobish is the name of an Iranian tree in their fable.

This tree is in the huge sea Kart and the nest of Simorgh is located in it. The name Wispobish means in middle Parsi " the cure of every diseases " and it has been brought in Avesta that all the cures and the seed of all plants are located in Wispobish. Though another name of this tree is « Van jad bish

vastakhmag» which it means « It clear the unhappiness » The word Wispobish means Wispo = every + Bish = Pain.

In Minnoo of wisdom has been written when Simorgh flies of this tree thousands of branches grow of it and when it sit down thousands of branches break of it and drown its seeds. Ahoora Mazda created this tree for curing thousand of disease.

In the literature after Islam they this tree Tooba. Molavi remember of this a lot and bring it in many of his poems and uses it in Arabic poems too.

The Beed tree has different specifications as following:

- The symbol of fruitless
- It is trembling and its leaves are dancing always
- Beede Majnoon is one of the expressions which uses a lot in Persian literature

Sedreh:

Great prophet Mohammad (peace upon him) told about Sed reh: when I was brought to Meraj as I reach to Sed reh tree, I saw its leaves were wide and big which its leaf makes a shadow on a nation and it has got big fruits. And when it covered by God's order they changed to Jewelry and it is pointing to, which is meaning that something covers the Sedreh it was brightness. In another narrative the great prophet told when I reached to God we had a distance like.

In Persian literature we see a lot this pointing to the story of Prophet Mohammad trip and calling Jebreal in poems.

Hananeh:

Hananeh is the name of a tree in Prophet Mohammad shrine which it is pointing to a worldwide Molana's wisdom.

5. Conclusion

After investigation in Molana point of view about tree, we saw that the tree and its elements occurred in Molana's poem. Molavi applied tree for expressing his messages and in this concern did not ignore.

These applications divide to two kinds of religious and unreligious. From the religious we can refer to: Hanane, Sedre, Tooba and the Mossa's tree and their jobs in nature which Apple and Ground and Arghavan are from this category.

From the other hand concerning to this success in Persian literature, Molana has a view of beauty to it and from this we can call Beed, Arar and spin. In any task which is accompanying with tree we can observe that Molana mention it like his other acts and one of his most resemblances is tree like Lovers.

The same understanding of this Motif is Molavi has got same factors these trees and he has lots of ethics for public. He has got a message for public in the order of nature and coming the seasons, let's everything happen on its time.

He is not pointing public and he is pointing ones why they were going afterwards like this. The other point is, it is accompanying tree in Molana's imagination and everything is in nature and it is alive to real Love.

At last it should be confessed that the Molana's imagination world is that much complicated and wide as we enter it we find more of others to find about again you wish you could have a little of that glad time.

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