

IMPACT OF ECONOMIC CONDITIONS OF ISLAMIC EMPIRE ON THE MASNAVI-E MANVI OF MAULANA JALALUDDIN RUMI

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Abstract

From 1219 A.D. till the death of Rumi in 1273 A.D. the entire period was full of battles, killings of innocent people, destruction and plundering of cities. The battle of crusade had weakened the Islamic empire however, the continuous invasion of Mongols which, culminated in the sack of Baghdad and assassination of Caliph Al-Mustasim Billah had not only weakened the Islamic Empire but the Islamic empire came to an end with the sack of Baghdad in 1258 A.D. During Mongol invasion cities were plundered and burnt, people were killed in large numbers, the sources of income were damaged and destroyed which, resulted in the economic crisis. The Masnavi-e Manvi of Rumi was written while the invasion of Mongols on the Islamic empire was completed and their rule over Islamic empire was established therefore, the Masnavi-e Manvi of Rumi to a larger extent is influenced from the economic conditions of the Islamic empire.

Keywords: *Economic, Impact, Islamic empire, Masnavi-e Manvi and Rumi.*

Introduction: The topic impact of contemporary economic conditions on the Masnavi-e Manvi of Maulana Jalaluddin Rumi is quite important. If we have a glimpse of the history of Islamic empire we will find that the Islamic empire had already achieved its full political maturity within the first century of Islamic rule but, by thirteenth century A.D. Islam and Islamic empire confronted with two of the most dangerous enemies. The first being the crusaders and the second was Mongols, who were more formidable in the immediate effects of its destruction. In the autumn of 1219 A.D. Mongol invasion commenced with the attack on Transoxiana by Chagge Khan, and Otrar town being the first target fell after a siege of five or

six months. After Otrar, Uzkand, Jand, Bukhara, Samarqand and on 13th February 1258 A.D. Halaku Khan captured Baghdad, massacred 800000 of its inhabitants, killed Al-Mustasim, the last Abbasid Caliph on 20th February in the village of Waqf, plundered the city and destroyed the literary and scientific monuments of the once glorious metropolis of Islam.

The Mongol conquest resulted in the fall of the population, mostly among the working class in town and country due to massacre. A Sizable number of remaining population was abducted into slavery and captivity and most of the remaining members of the society took flight to safer places deserting thickly populated areas which, resulted in deterioration of economic condition of the society. Thus, Islamic empire which, was already suffering from various social evils; during and after Mongol invasions came under severe new human problems like insecurity, poverty, and hunger which, further aggravated the social condition of Islamic empire in the given period. Maulana Rumi was also a witness to these grave human problems therefore, the impact of economic conditions of Islamic empire played a crucial role in shaping the mind and thoughts of Rumi and therefore, it is also reflected on the Masnavi-e Manvi.

Review of literature: The topic impact of economic conditions of Islamic empire on the Masnavi-e Manvi of Maulana Jalaluddin Rumi is an important topic. However, so far no systematic research has been done on the topic. Therefore, this topic under study has been selected for this article to find out the impact of economic conditions of Islamic empire on the Masnavi-e Manvi of Maulana Jalaluddin Rumi.

Case Study

Economic Impact: Masnavi-e Manvi of Maulana Jalaluddin Rumi is regarded as a monumental work on mysticism. The Masnavi of Rumi is widely read only because it leads one towards divinely abode and how to spend life in this material world. However, this is not known to the most of the readers that apart from mysticism this masnavi also points towards the impact of economic conditions of Islamic empire on it. To find out the economic impact of Islamic empire few stories have been selected. However, this is to be clarified that Maulana has dealt with the issue in a symbolic way and not directly as the fear of life from Mongol was already there.

It was in 1219A.D. that Mongol invasion started from Otrar under the leadership of Changez Khan and this invasion stopped in 1258A.D. after the sack of Baghdad, the capital of Abbasid Caliphate. It was after the death of Rumi that in 1295A.D. Mongol ruler Ghazan Khan had accepted Islam. From 1219 the day Mongol invasion started from Otrar till the death, Rumi had witnessed the killings of innocent men, women, and children. Destruction and plundering

of cities. Thus, it can be concluded that as Maulana had witnessed the barbaric acts of the Mongol over Islamic empire therefore, in 1261A.D. when he started the writing of masnavi whatever, he had witnessed got reflected in his Masnavi-e Manvi. Hence, on the masnavi of Rumi apart from political and social, there is also economic impact of the Islamic empire.

The minute study of the stories of Masnavi-e Manvi reveals the fact that apart from political and social there are economic impact of Islamic empire on the Masnavi-e Manvi of Maulana Rumi. To find out the economic impact of the Islamic empire on the Masnavi-e Manvi stories of masnavi were extensively read and those stories were selected which, can be of some importance in this regard. During research eleven stories have been found which, shed light on the economic impact of Islamic empire on the masnavi. As the Mongols were the outsiders and their intention behind victory over victory on Islamic Empire was to just expand their territorial boundary and gain maximum profit from the subdued country the same happened in the Islamic Empire. Mongols just to win the Islamic empire extensively damaged the Islamic empire and its economy. Destruction followed the hunger and for daily lively hood people adopted various means of earning, which is reflected in the masnavi of Rumi. Among such stories

Sabr Farmudane Erabi Zane Khudra, (1) Nasihat Kardane Zan Shauhar Ra, (2) Nasihat Kardane Mard Zan Ra, (3) Maraat Kardane Zan Shauhar Ra, (4) Hekayate Aan Duzd ke Pursidand ke Che Mikuni Der Shab, (5) Der Bayane Fazilate Ju, (6) Tamsil Gurekhtane Momin wa Tajil wa Besabriye Ou, (7) Tamsil Sabir Shudane Momin Chun ber Asrare Bala Waqif Shawad, (8) Hekayate aan Erabi ke Sage ou az Gursenagi Mimurd, (9) and Hekayate Duzd Ke ba Shahna Guft ke Anche Kardam Taqdire Khoda Bood. (10) Among the above stories ‘Sabr Farmudane Erabi Zane Khudra,’ (11) Nasihat Kardane Zan Shauhar Ra, (12) Hekayate Aan Duzd ke Pursidand ke Che Mikuni Der Shab and Der Bayane Fazilate Ju (13) are important and shed light on the economic condition but in a symbolical way.

In the above stories especially, on the story of Tamsil Sabir Shudane Momin Chun ber Asrare Bala Waqif Shawad, Hekayate aan Erabi ke Sage ou az Gursenagi Mimurd, Der Bayane Fazilate Ju, one can find the economic impact of the Islamic empire. The story ‘Tamsil Sabir Shudane Momin Chun ber Asrare Bala Waqif Shawad’ is quite important. Study of the masnavi of Rumi suggests that Maulana Rumi understood the rulers of the Islamic empire especially, Abbasid Caliphs were not capable to defend the empire as well as the subjects of the empire. It was therefore, that Rumi always preached the people that if tough situation arises one should take the help of containment. This is because, for a weak man it is better to save life by following containment than destroying himself in the battle and that too against the strong

enemy. Similarly, if there is financial difficulty one should follow the path of containment instead of adopting illegal means of daily livelihood.

Conclusion: To conclude it can be inferred that there are several stories in the Masnavi-e Manvi of Maulana Jalaluddin Rumi which, shed enough light on the impact of economic conditions of the Islamic empire on the Masnavi-e of Maulana Jalaluddin Rumi. However, these stories do not shed any light directly on the impact of economic conditions but symbolically and through animals.

Notes and References

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- 3-Ibid. P. 395
- 4-Ibid. P. 397
- 5-Ibid. P. 247
- 6-Ibid. P. 250
- 7-Ibid. P. 252
- 8-Ibid. P. 257
- 9-Ibid. P. 270
- 10-Ibid. P.310
- 11-Ibid. P.247
- 12-Ibid. P. 250
- 13-Ibid. P. 287

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