

ORIGINAL ARTICLE

Investigating Medical Motifs in *Masnavi* Stories

Abstract

The present article is concerned with those stories of *Masnavi* which contain medical and therapeutic points. To this end, the authors examined all *Masnavi* stories and extracted therapeutic and medical motifs from them. These statements, regardless of the name of the speaker, are like prescriptions of a physician.

It is found that Rumi (Mawlana) has been familiar with medical concepts, using medical and therapeutic propositions to communicate his meanings; in the selected stories of *Masnavi*, the poet appears as a doctor and elaborates on physical and, mostly, on psychological illnesses and their treatments. In some stories of *Masnavi*, the main character is involved in a physical or mental illness that has been treated by a medical or spiritual physician.

Key words: Physicians, Names, *Masnavi-ye-Ma'navi*, Mawlana (Rumi), Motif, Treatment Routine, Spiritualism

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Introduction

Literature and poetry are among the fields of study most closely associated with medicine. Muhammad Siasi by asking the question over the relationship between poetry and medicine argues that the physician and poet resemble two bees sucking one flower's sap: the former treating physical illnesses, while the latter curing spiritual problems¹. Although, at first glance, this seems poetic, there is a profound reality in this resemblance. For instance, in this modern time, a medical prescription recommending reading a few poems of hafiz might be very surprising. But, this might be done because certain people, including physicians suppose that poems can improve the human condition. Although this issue might be interesting, the present article does not pursue this goal. It aims to analyze the medical motifs found in *Masnavi* to show how they are replete with medical and therapeutic propositions. It is worth mentioning that prior to this research, the influence and role of medical knowledge in *Masnavi* stories have been somehow neglected. This article, which is derived from a comprehensive research project, attempts to answer the following questions: A. What is the relationship between literature and medicine? B. Has Rumi been a physician? C. Who is the real healer according to Rumi's mystical vision? D. What is Rumi's attitude towards medicine? E. How has medical knowledge been represented in *Masnavi*? And F. What are the medical motifs in the *Masnavi* stories?

1- Siasi, 2012: n.p.

Research Background

Regarding medicine in *Masnavi-e-Ma'navi*, Hassan Tajbakhsh (2007) has published a valuable book entitled *Medicine in the Works of Rumi* (2007). In fact, the authors of the present study were very indebted to his guidance and advice during the writing of this article. One can also refer to a joint article conducted by Ramezani and Rezai (2013), entitled "An Introduction to Medical Information and Themes in *Masnavi*".

A lot of literary scholars have studied *Masnavi* taking various approaches, but no independent research has yet been carried out on medical motifs in *Masnavi* stories, and this research is expected to take a reasoned look at this issue, based on an analytical method.

Research Method

This study has enjoyed a descriptive-analytical and library-based research method.



The Relationship between Literature and Medicine

The relationship between literature and medicine can be viewed from three angles: first, taking the viewpoints of scholar physicians and physician scholars. "This form appears in Apollo, the lord of the king of medicine and poetry in Greek mythology; Apart from these myths, in the history of world literature, there are many physicians who have created great literary works."² For instance, in the ancient and contemporary literature, individuals such as Attar Nishaburi, Khaled Hosseini, Bulgakov, Chekhov, Virilysayev are found to practice medicine, or at least are familiar with medicine, as well as being renowned in the literature. Or, Arthur Conan Doyle, the author of detective stories and the creator of the character of Sherlock Holmes, is originally an ophthalmologist; as another example, T. J. Savage, an addiction and alcoholism specialist, writes poetry as well. In addition, there is also a sort of relationship between literature and medicine focusing on physical or mental disorders; Fodor Dostoevsky, for example, has a significant work on epilepsy; Emily Notombe in the novel called *Mercure*, makes the goddess of medicine and healing the hero of the story. Gabriel García Márquez also focuses on rabid in the novel, entitled *Of Love and Other Demons*. In the works of Oriana Fallaci, Milan Kundera and Gholamhossein Saedi, supporting abortion or preserving a fetus forms the basis of the story; In Sadegh Hedayat's novels, fear and suspicion are also a type of mental disorder on which the story has been centered. Another reflection of medicine in literature can be attributed to the skepticism and criticism that poets and physician writers have presented in their works.³⁻⁵

These three aspects can be well seen in *Masnavi*:

1- Rumi as a doctor

Some scholars believe that Rumi should be considered a full-fledged medical practitioner who never practiced medicine as a profession, but because of his good knowledge of medicine and practical concepts of this field, he used medical expression to present his spiritual and social meanings. Rumi learned medicine in the Wisdom Circle and Scientific Schools at Konya and possibly, in Damascus.

This great Khorasani poet, whose mother tongue is Persian, considers Persian the language of love, and is likely to have benefited from the treasure of Persian medicine, which, in his time, have had universal expansion and high validity⁶. In support of this claim, one can cite a passage from the book of 'Resaleh Sepahsalar', although the author's certain suppositions and simplifications are under criticism:

- 2- Kamalvand, 2016: 4.
- 3- Anwari, 1997: Vol. 1: 32, V. No.: 604.
- 4- Sanaei, 1980: 691 697.
- 5- Iqbal, 2003: Vol. 4: 643.
- 6- Tajbakhsh, 2007: 56.



“Mawlana Fakhroddin Sivassi - who was one of the great scholars - was infected with a high fever. He was suffering from illness for some time, but doctors were unable to treat him. Rumi came to visit him. He recommended that the patient eat the peeled garlic. While the physicians failed to treat the patient, following Rumi’s advice, the patient began to sweat that night and felt better.

When the doctors saw this, they said: this could not be accomplished according to the rule of medicine and the law of wisdom, rather it was the divine wisdom. Jalaluddin Fereidun, peace be upon Him, complained that he slept a lot. Rumi advised him to take the poppy milk. After drinking that, he realized that he could not sleep at all and this time he was suffering from insomnia. Hence, he returned to Rumi again and begged for moderation in his temper; then he could see that it was the power of Divine men to change everything that was the cause of pain into a healing and treatment agent.”⁷ Generally speaking, studying *Masnavi*, the researchers found some clues suggesting that Rumi studied medical books:

Open the (book of) Medicine and read the chapter on the causes of diseases, that you may see what is done by the body⁸

My dear friend, read for one moment the table of contents of (books on) Medicine; look at the causes of diseases!⁹

2- People in *Masnavi* stories in the battle with a complication

The following stories in *Masnavi* center around a physical and spiritual complication: the king and the slave girl(36-246/1), an old complaining about his illness(3088-3115/2), the master’s suffering from hallucination (1546-1609/3), pharaoh’s suffering from hallucination (1555-1561/3) , the Atari whose scale was the fuller’s earth(625-652/4), the crescent’s suffering from infirmity (1110-1184/6)..., the woman’s cry whose children did not survive (3399-3416/3), begging of the Jesus’s companion (141-155,457-500/2)... (in this story, the stupid man was called a patient), the suffering man in whom the physician had no hope of healing(1292-1381,1482-1654/6) , the tale of the cow that was alone on a big island (2855-2869/5)..., the tale of a Hindu slave who had a secretly tendency toward his majesty child (249-352/6), ..., the story of those two brothers, one of them being beardless and the other having pederasty relationship (3842-3882/6)..., and the story of Dezh-e housh-robā (3582-4900/6) (in this story, sickness is a moral illness).

7- Sepahsalar, 2006: 86-87.

8- Rumi, 1999 A: Vol. 4:614, V. No.: 796.

9- Rumi, 1999 A: Vol. 4:717, V. No.: 3106.



The high frequency of therapeutic and medical motifs in *Masnavi* stories can also be mentioned.

To mention a similar case, when the famous Majnún heard from someone that Laylá was a little unwell, Cried, ‘Ah, how shall I go (to her) without a pretext? And if I fail to visit her when she is ill, how (wretched) shall I tolerate!
Were I a skilled physician! I would have gone to see Laylá’¹⁰

In the stories of “visiting an infected suffering neighbor(3361-3380/1), Mustafa (Prophet Muhammad) attending a companion(2141-2155/2), revelation to Moses (A) why you did not come to visit me(2156-2166/2), the beginning of the creation of the human body (as)(1556-1607/5), the blood-letting of an insane man(1999-2019/5), and the deer injured in donkeys barn(833-844,908-930/5), there are numerous keywords, related to medicine and medical context, namely visiting, physician, patient (illness, suffering and cause of illness), etc. All of these show Rumi’s familiarity with the practice of medicine. It is not unreasonable that the prominent contemporary orientalist, Edward Brown, has said that anyone who is familiar with medieval medical works can understand *Masnavi* better than others¹¹.

3- Rumi’s criticism of the physicians

Rumi’s criticism of the physicians in *Masnavi* is justified by his mystical insight. According to the Quran and *Masnavi*: “And when you get sick, He cures you”^{12, 13}:

Come to the hospital of your own Creator
No sick man can dispense with that physician¹⁴

Saying, “Forgive us, O Thou who lovest to forgive,
O Thou who hast a medicine for all old untreatable diseases!”¹⁵

That thou might’st know that He is wise and omniscient and the healer of irremediable maladies¹⁶

And God is introduced as the real wise¹⁷:

So long as God is the Wise, know that this law is perpetual (both) in the past and in the time that has not (yet) come¹⁸

10- Rumi, 1999 A: Vol. 1:125, V. No.: 2691-2693.

11- Brown, 1364: 30.

12- Holy Quran, Shoara, 2002: 8.

13- Rumi, 1999 A, Vol. 2: 218 , V. No.: 684-685.

14- Rumi, 1999 B, Vol. 6: 3055, V. No.: 1.

15- Rumi, 1999 A, Vol. 1:151, V. No.: 3253.

16- Rumi, 1999 A, Vol. 4: 687, V. No.: 2429.

17- Because of the totality of knowledge in one person, the physicians were called “wise men” in some periods; it is interesting that in the story of “cracking Qazvini on the shoulder ...”, Rumi also refers to masseur as a wise man due to dipping needle (cracking) (a small surgery) in to the skin of Qazvini, as read in a verse: “O Doctor,” said he, “let him have no ears: omit the ears and cut the frock short.” Rumi, 1999 A, Vol. 1: 139, V. No.: 2996.

18- Rumi, 1999 A, Vol. 6: 1134, V. No.: 3929.



According to this principle, the science of medicine was regarded as half-divine and half-experimental; medicine was revealed to man through direct divine revelation, and the practice of medicine and the means of treatment came from a variety of sources. Rumi believed that astronomy and medicine were taught to people by prophets and that physical medicine was a natural occurrence. Rumi in *Masnavi* said that Suleiman, the Prophet discovered the medicinal properties of the herbs, and later the physicians codified them in medical books:

Every morning, when Suleiman came and made supplication in the Farther Mosque.

He saw that a new plant had grown there; then he would say, "Tell thy name and use.

What medicine art thou? What art thou? What is thy name? To whom art thou hurtful and for whom is thy usefulness?"

I am poison to this one, and sugar to that one: this is my name (inscribed) on the Tablet by (the pen of) the Divine decree."

Then (by hearing) from Suleiman about those plants the physicians became learned and wise authorities (on medicine),

So that they compiled medical books and were relieving the body from pain.¹⁹

The divine healers were the perfect men, the mystics (the nice men according to Rumi), the clergy men and the divine representatives who were the healers of the soul and the heart²⁰. Among the divine men, Shams Tabrizi was a gifted spiritual practitioner who, with his spiritual soul, was able to free Rumi from symptoms and disease:

We were freed from the illness and sickness with the love and the charm of Christ (referring to Shams)²¹

It is interesting that Rumi in the Shams' sonnets introduces himself as an ill person, while in *Masnavi*, as a divine physician:

We are the (spiritual) physicians, the disciples of God: the Red Sea beheld us and was cloven.

Those natural physicians are different, for they look into the heart by means of a pulse.

We look well into the heart without intermediary, for through clairvoyance we are in a high belvedere.

those (others) are physicians of food and fruit: by them the

19- Rumi, 1999 A, Vol. 4: 636, V. No.: 1286-1293.

20- Rumi, 1999 A, Vol. 3: 477, V. No.: 2700-2709.

21- Rumi, 1378 B, Vol. 3: 1478, V. No.:7.



animal soul is (made) strong.

We are physicians of deeds and words: the ray of the light of (Divine) Majesty is our inspirer,

So that we know) that a deed like this will be beneficial to thee, while a deed like that will cut (thee) off from the Way;

And that words like these will lead thee on (to grace), while words like those will bring anguish to thee.

o those (other) physicians a (sample of) urine is evidence, whereas this evidence of ours is the inspiration of the Almighty.

We do not desire a fee from any one: our fee comes many a time from God.

Hark, come hither for the incurable disease! We, one by one, are a medicine for the (spiritually) sick.”²²

In his works, Rumi usually referred to the Divine Healers as good men; the Healer of healers, the soul Healer, the lovers’ Healer, the love Healer, the expedient Healer, the contentment Healer, the poverty Healer, the lively Healer, the alert Healer and the Spirit Healer were among the positive qualities Rumi has used to identify spiritual healers.

In many stories, Rumi did not directly use the word ‘divine physician’; instead, he portrayed him in rhetorics such as “old”, “wali”, “king”, “eternal” and so on. One can read about the tales of “Zulnounon and Madness”, “Abraham’s Adam Karamt (Miracle) on the Sea”, “Sheikh Abdullah Maghreb’s Karamat (Miracle)”, “Sheikh Mohammad Sarrazi”, “The story of the Disciple of Sheikh Hassan Kharqani”, “The Disciple whom Sheikh was aware of” and “Sheikh Shiban’s Karamat (Miracle)”.

According to Mawlana, these practitioners have always been attentive to therapy and guidance; in a contemplative parable, he says:

If you are asleep in a perilous place, and a dragon is approaching you from a spot close at hand,

And a kindly person has made you aware (of it), saying, ‘Jump up quickly, or else the dragon will devour you’—

If you say, ‘Why are you uttering an evil presage?’ (he will reply), ‘What (evil) presage? Jump up and see in the light of day.

I myself will deliver you from the midst of the evil presage and will take you home.’

He (such a person) is one that acquaints (you) with things hidden, like the prophet who has seen what the people of this world have not seen.

If a physician say to you, ‘Do not eat unripe grapes,

22- Rumi, 1999 A, Vol. 3: 477, V. No.: 2700-2709.



for such an illness (as is caused by them) will produce (grave) trouble and mischief,²³

“It is in the support of the old man that one achieves compatibility with the external environment and the inner world. The old man’s participation in the sensual affairs and his awareness of the personality and behavior of the human being can lead and redeem others when they get rid of their own personal desires, ignoring their likes and dislikes;

For if they become captive to their satisfied emotions and needs, they cannot be a source of change and improvement for others.”²⁴ Rumi, instead, recalls physical or natural healers with negative titles such as ‘body healers’, ‘novice healers’, ‘bloodshed and bullshit physicians’.

In the story of “flattering the sane by Galen and ..”, he had a ironical remark toward physical healers. In this story, Galen (one of the embodiments of physical medicine) asked one of his companions for a medicine, and he replied that this was used to cure the sane; Galen said: I ran into an insane man today and he treated me with joy and he joked. I supposed that if she and me were not sane, she would not treat me so kindly.

Of course, Rumi refers to Galen in the story of “That tannery in the market of apothecaries ...” with the attribute “Meh” (great) and in the sub-narrative “Galen’s love of this world was life ...” with the adjective ‘Rad’. He also rhymed with Labib in the story of “the anguish that the physician did not see ...” and gave him the attribute “secretive knower”.

In the story of “accusing slaves and eunuchs of Tashan for Loqman ...”, Loqman, the wise, also appeared as a physician who tactfully and intelligently asked Amir to charge the eunuch, who accused his master, to drink “bathing water” (hot boiling water). Afterthat, make them run in the desert. After they vomited what they drank, they would confess their lies; however, Rumi was talking about the wisdom of Loqman and comparing that with that of the cosmos creator, God:

Inasmuch as Luqmán’s wisdom can show forth this, then what must be the wisdom of the Lord of existence!²⁵

In the story “The king’s examination of the two servants who had just been purchased,” Rumi introduced the king as a physician²⁶ who diagnosed both a physical illness (a slave’s bad mouth) and mental disorder (another slave’s mental and behavior problem).

23- Rumi 1999 A, Vol. 3: 488, V. No.: 2956-2966.

24- Momenzadeh, 1999: 119.

25- Rumi, 1999 A, Vol. 1: 166, V. No.: 3599.

26- Rumi, 1999 A: Vol. 2: 226, V. No.: 870.



He said, "I know you from him by that (which you have spoken): in you the spirit is foul, and in your companion (only) the mouth."²⁷

In the story "boastful man lubricates his lips and moustache..." he said that in general, as physicians could eliminate our shortcomings and therefore, we must be modest toward them and show them our problems:

And if thou hadst shown the ailment and hadst not played false, some physician would have prepared a remedy for it."²⁸

If you do not desire (to suffer a) relapse, lay on the ground before this Physician your gold (zar) and your head (sar), O man of understanding²⁹

Physical practitioners would cure body diseases while spiritual (divine) healers would treat diseases of the soul. Disease of the souls appears when the believer is in doubt, or one of lust and delusion; if the spiritual patients do not heed the divine advice and prescription, their disease becomes more severe and worse and they may never see happiness again.

Rumi best describes the mental illnesses and their consequences in the story of "the people of Sebae, their folly, and the failure of the prophets to lead the fools." So, we need to obey the divine healers and work hard to eradicate our mental illnesses:

For all pains, there is a cure
If you search for them in earnest³⁰

Many times, mental illnesses have caused physical ones:

When he sees, on left or right, any one perfect, colic comes to him and pain arises (in him) from envy³¹

Accordingly, Rumi claims that spiritual medicine is superior to the physical one:

These physicians of the body have knowledge (of medicine): they are more acquainted with your malady than you are,
So that they perceive the state (of your health) from the urine-bottle, though you cannot know your ailment by that means,
And from your pulse, complexion, and breath alike they diagnose every kind of disease in you.

27- Rumi, 1999 A, Vol. 2: 231, V. No.: 1015.

28- Rumi, 1999 A: Vol. 3: 388, V. No.: 739.

29- Rumi, 1999 A: Vol. 3: 478, V. No.: 2727.

30- Rumi, 1999 A: Vol. 3: 486, V. No.: 2916.

31- Rumi, 1999 A: Vol. 4: 699, V. No.: 2678.



How, then, should the divine physicians in the world not diagnose (disease) in you without word of mouth?³²

From your pulse and your eyes and your complexion alike they immediately discern a hundred (spiritual) maladies in you.

In sooth, 'tis (only) these newly-taught physicians that have need of these (external) signs³³

Seek ye the well-being of the former sense from the physician; beg ye the well-being of the latter sense from the Beloved.

The health of the former arises from the flourishing state of the body; the health of the latter arises from the ruin of the body³⁴

Act and word are (as) the urine of the sick, which is clear evidence for the physician of the body.

But the spiritual physician enters into his (patient's) soul and by the spiritual way penetrates into his (in-most) belief³⁵

Presentation of medical materials in *Masnavi*

Rumi, in the most innovative way possible, has lent his medical knowledge to art, giving a new color and splendor to his works. He has said earlier in the Fifth book that Shari'at (Islam) is like learning the science of medicine, creed(manner) is like abstaining from eating and taking medication, and the truth is the eternal health and freedom from all of them; Then, in different sections of *Masnavi*, he has resorted to medical knowledge to communicate his meanings. This knowledge is manifested in several ways in *Masnavi*:

A. He sometimes treats medical terms and themes as scientific facts and has used them to develop the word and ensure better understanding³⁶. The existence of medical terms and the mention of such anecdotes have no medical reason but are a means of translating knowledge and mysticism. Therefore, they can be considered in the field of medical history as evidence of some specific medicines or the medical traditions in the 7th century (AH) in Asia Minor and they can be analyzed from this perspective.

Abstain³⁷ from (distracting) thoughts, abstain: thought is (like) the lion and the wild ass, and (men's) hearts are the thickets (which they haunt).

Acts of abstinence are superior to medicines, because scratching is an increase (aggravation) of the itch.

32- Divine physicians, soul secret agents. Mawlana, 1999A: vol 5:768, V. No.: 240.

33- Rumi, 1999 A: Vol. 4: 659, V. No.:1794-1799.

34- Rumi, 1999 A: Vol. 1: 18, V. No.:304, 305.

35- Rumi, 1999 A: Vol. 5: 768, V. No.:238-239.

36- Golshani, 2012: 26.

37- Probably means abstinence.

These few verses refer to the narration of "Al-Hamiyah Ras al-Dawa and al-Battalah al-Ma'adah: abstinence is the source of every cure and compulsive eating is the source of every disease." Forouzanfar, 1983: 30.



Assuredly abstinence is the first principle of medicine: abstain, and behold the strength of thy spirit³⁸.

(But), though the pearls be broken into small fragments, they become Tutia (collyrium) for the sore eye (of the spirit)³⁹.

Tutia is a mineral stone that has been used in a variety of colors by physicians to treat eye diseases and enhance vision. They have also assumed some medicinal properties in pearl; they were applied such that that they were immersed in water and mixed with rose water and treated for eye diseases such as poor vision and runny eyes.

In addition, pearls have assumed to be effective in treating shortness of breath, weakness of heart, and toothache⁴⁰. This verse means that meaning is so extensive and complicated that it is impossible for ordinary ear to hear it; so by the providence of God, those great meanings become more simplified so that everyone can understand them⁴¹.

When bread produces looseness (acts as a laxative), why call it bread, O kindly man? Call it scammony.⁴²

Plant scammony or Saqmonia is a plant known in the traditional medicine to laxative; if one uses it excessively, it will cause perspiration and diarrhea, becoming bitter; however, one must vomit what has eaten and then drink dough⁴³. This allegory means we should not be word-bound and pay attention to the truth of everything.

B. In many cases, Rumi refers only to certain medical terms, such as herbal remedies, animal medicines, or some diseases:

Which does not fade and drop in autumn—far from it be the wind (breath) of every nose that cannot smell!⁴⁴

A (deadly) poison did no harm to Fárúq (‘Umar) because to him the antidote, discrimination (fárúqī), was (sweet as) candy⁴⁵

Unless myrobalan is pounded up with medicines, how should the medicines by themselves become health-increasing (act as tonics)?⁴⁶

C. Mawlana has also occasionally used these terms and concepts as artistic tools to create exquisite and artistic themes in various expressive forms such as simile, permutation, metaphor, and allusion:

- 38- Rumi, 1999 A, Vol. 1: 136, V. No.: 2990-2992.
- 39- Rumi, 1999 A, Vol. 4: 594, V. No.: 342.
- 40- Tusi, 1984: 105 and 172-173.
- 41- Zamani, 2011: 114.
- 42- Rumi, 1999A: Vol. 6: 1102, V. No.: 3208.
- 43- Mirheidar, 1994: 310-312.
- 44- Rumi, 1999A: Vol. 4: 634, V. No.: 1262.
- 45- Rumi, 1999A: Vol. 5: 958, V. No.: 4238.
- 46- Rumi, 1999A: Vol. 1:136, V. No.: 2933.



Abandon these insolvent customers: what purchase can be made by a handful of (worthless) clay? Do not eat clay, do not buy clay, do not seek clay, because the eater of clay (Geophagist) is always pale-faced⁴⁷

Do not be perpetually riding on the necks of people, lest gout attack your feet⁴⁸

We should add to this section the medical considerations that will be discussed in detail in the final section of this article.

Therapeutic Motifs in *Masnavi* stories

The stories form the epitome of the *Masnavi* book can inspire the audience; each person can see and observe himself in the narratives of Rumi and, thus, gain a better understanding of himself⁴⁹ Following a systematic approach, Rumi, in hundreds of fictional designs, offers treatment for the structural reformation of society; This is the essence of the work⁵⁰ In this section, we intend to explore the therapeutic motifs of *Masnavi* stories in order to delve deeper into this topic; in order to enter the discussion, it is necessary to first provide a definition of the proposition and motif.

1- Definition of Proposition and Motif

Each unit of the story, which is formed from a subject and a predicate, is a narrative proposition. "Proposition is the smallest unit of narrative whose structure resembles a three-part independent sentence; in other words, proposition is a basic narrative sentence equal to the value of a sentence in grammar. Propp argues that every sentence can create a motif".⁵¹ But motif is one of the new terms in literary criticism that is effective in the structural and content analysis of literary works; therefore, it is essential to understand this concept and its functions in dealing with literary works and their analysis. Motif is one of the most common terms in art and literature, as well as in science and technology.

Motifs have many benefits and uses in critiquing and analyzing the structural and semantic aspects of literary works; therefore, understanding the semantic aspects and definitions of motifs is necessary to address and analyze them.

In fiction, discussing the motif and showing its relevance to other elements of the story can help to analyze the com-

47- Rumi, 1999A: Vol. 2: 292, V. No.:2440-41.

48- Rumi, 1999A: Vol. 6: 977, V. No.: 329.

49- Haji Ismaili, 2012: 9.

50- Arabian, 2006: 40.

51- Propp, 1991: 49.



ponents of the story, their underlying messages more closely and understand them better. The motif is used in the visual arts (architecture, film, etc.), painting, sewing, drama and literature⁵² and its most prominent feature in these arts is its “repetition and provocation”, or “repetition and prominence”⁵³.

In literature, more or less, these traits in literary components form the elements of motifs. The motif chosen for most of the literary translations of Farsi, the equivalents of “main theme,” “principal theme,” “major function,” and “content” and “notion” are used in today’s literary studies, making one of the important headings in the analysis of the works and their creators; they are applied for the examination of the content level of the works, the relationship between form and content, and the quality analysis of this relationship⁵⁴.

“The lexical root of the word motif refers to the Latin verb ‘movere’ and the word ‘motivus’ in the Middle Ages, both denoting moving or moving forward and urging, arousing, and inducing activity”⁵⁵ The motif in its present form and use is a word that has been imported from French into other languages.

Different literary dictionaries have different definitions of the word motif. Parsa Nassab, in his research, entitled “Motif, Definitions, Functions”, after examining different definitions of motif and expressing their limitations and shortcomings in the field of Narratology⁵⁶, provides a relatively comprehensive definition of this term: “The themes of fiction are the structural-semantic elements of the types of actions, persons, events, concepts, themes, objects, symbols and signs in the stories that are caused by repetition, making them typical and exemplary elements of a story.

Motif is found in a special narrative position, usually due to its repetition, prominence, and special meaning; its presence in the story enhances its volume, the beauty of the narrative, increasing the attractiveness of the story and its context.”⁵⁷ Parsa Nasab derives the term “repetition and prominence” from Prapp⁵⁸.

2- Therapeutic Motifs

The motifs we discuss in this section are like the prescriptions of a physician, regardless of the name of the poet. The point to consider in this section is that some of these propositions, which are the consequence of the fundamental evolution of this area, may not be accepted today in medical sciences. (Table 1)

- 52- Anonymous, 2006: 695.
- 53- Propp, 1989: 52.
- 54- Taghavi, 2009: 8.
- 55- Seigneuret, 1988: xvii.
- 56- Parsa Nasab, 2009: 9-14.
- 57- Parsa Nasab, 2009: 22.
- 58- Propp, 1989: 52.



Table 1: Types of therapeutic motifs

Book / Verse	Therapeutic Motifs	Story Title
1/53,54	1. Medication acts contrary to its nature. (Bone-repellent balsamic and almond and myrobalan oils are anti-constipation and dryness; however, here they act in opposite way). 2. The slave girl's disease is not physical / through the treatment of each individual is different.	<i>The king and the slave girl</i>
1/1394,107	1. Hair growth in the eyes can impair vision.	<i>Coming of the Roman Apostle to Amir al-Momenin and ...</i>
1/3164	1. powdered pearl beads enhance eye light	<i>Guest coming to Joseph and ...</i>
1/3663	1. Combination of vinegar and parsley can cure liver disease.	<i>Prophet asking Zayed how he feels today? ...</i>
2/870,949	1. I'll cure your bad breath. 2. The disease disappears as a result of abstinence. 3. Bitter taste in the mouth becomes sweet as a result of abstinence.	<i>King assessing those two slaves who ...</i>
2/2719,2757	1. Eating sweets can cause stress. 2. Dumbbell causes fever and disorders in human temperament. 3. Opium is hypnotic.	<i>Waking up Iblis, Muawiya ...</i>
2/1820	1. Boiling blood and bile causes discomfort in the human body.	<i>Moses' denial of the pastor's prayers</i>
2/3088,3099	1. One of the causes of diseases such as brain weakness / blurred vision / low back pain / lack of digestion / stomach weakness / shortness of breath and anger occur because of aging.	<i>An old man complaining to the physician about the pains ...</i>
2/209	1. Manbel ⁵⁹ as a balm will help heal the wound (especially the new one).	<i>Advice to the servant by Sufi ...</i>
2/3513	1. Imbalance in temperament causes disease.	<i>Sufis blaming that Sufi ...</i>
3/1580-1579,1604	1. If you pretend to be sick, you will get sick. 2. Getting involved in work improves the disease. (Therapeutic work)	<i>An example of human suffering ... and the story of a teacher</i>
3/1700	1. Drinking too much water causes laziness and boredom.	<i>The short study of Bayazid and reluctance of saying prayers</i>
3/2920-2921	1. Person with 'Pneumonia' disease has a poor liver. 2. A person with 'Pneumonia' disease often suffers from polydipsia. 3. A polydipsia person has swelling in his arms and legs.	<i>... The tales of the Saba and their ungratefulness... spoiling of the blessings they have</i>
3/3416	1. Bloodletting improves fever.	<i>The tale of a woman whose children do not survive</i>
3/3884,3886	1. Water is harmful to the person with polydipsia. 2. A polydipsia person has swelling in his arms and legs.	<i>The world's top lawyer who was accused of ...</i>
4/149	1. Air causes toothache.	<i>The lover who escaped from the night guard in the garden ...</i>
4/179-180	1. 'Degh' disease (the worst type of fever) kills the affected person gradually.	<i>The story of that Sufi whose wife ...</i>

59- Manbel, This refers to a medicine used to treat new wounds.



Book / Verse	Therapeutic Motifs	Story Title
4/272,276	1. Uncertainty about the cause of the disease can increase the delay in treatment (in the treatment, you must first find the cause). 2. To treat the patient, it is necessary to know the patient's temperament and habit.	<i>The tannery who in the market of apothecaries ...</i>
4/639	1. 'Earth eating'(Geophagy) disease causes yellowing or ruining of the skin.	<i>Atari's tale whose scales were poppies and ..</i>
4/1943	1. Tinea capitis is contagious.	<i>In saying not responding to ...</i>
5/2002	1. Blood is to be extracted from the patient for disposal.	<i>Expressing the unity of the lover and the beloved by the truth ... The Story of the Insane bloodletting</i>
5/3950	1. Applying Bang causes emotional excitement coupled with excessive happiness.	<i>The tale of a jaw-dropping man and the display of slave girl's face ...</i>
6/270,294	1. 'Degh' disease (severe fever) kills the affected person gradually. 2. Loving the patient will help them recover.	<i>The story of a Hindu slave who hides in the air of his tendency toward his lord's offspring ...</i>
6/1294,1332	1. From the pulse rate, one can determine the human condition. (Pulseology) 2. Failure to satisfy your desires can lead to mental illness.	<i>The story of an affected patient for whom the physician did not see the hope of recovery ...</i>

Conclusion

The overwhelming accumulation of information and knowledge has been one of the most striking features of the ancient poetry. This knowledge, which has been the result of a lifetime research, deliberation and continuous or intensive study of past experiences, has provided a good context for interdisciplinary research, in addition to helping to enrich the literature further. Much of this sciences is about medical knowledge and treatment. One of the texts that is full of medical knowledge is Rumi's *Masnavi*. As he is acquainted with medicine, Rumi has widely used medical terms and knowledge in his *Masnavi*. Most of the therapeutic issues discussed in *Masnavi* are about physiology or pulseology, psychotherapy, herbal remedies and treatment modalities. Rumi not only paid attention to medicine, medical topics and medical instruments, but also transformed medical topics into literary phenomena.

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