

Role of Maulana Rumi's Thoughts on World Class Literature

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Abstract: In this paper, role of Maulana Rumi in literature has been investigated, and also his great role in various dimension of literature all around the world. Therefore, world-class aspect of Maulana Rumi is somehow unrecognized and we tried to study his role in literature. Instead of several differences in their perspectives like, homeland, language and bringing up in different social environment and backgrounds, there is clear manifestation of the similarities in his philosophies. In this regard, five components of Molavi's point of view have been studied and they are wisdom, responsibility, determinism and authority, nature and spirit.

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1. Introduction

Rumi's works are written mostly in Persian, but occasionally he also used Turkish, Arabic, and Greek. Rumi was born to native Persian-speaking parents originally from the Balkh, in present-day Afghanistan. He was born either in Wakhsh, a village located on the Vakhsh River in the greater Balkh region in present-day Tajikistan, or in the city of Balkh, located in present-day Afghanistan. Rumi's poetry is often divided into various categories: the quatrains and odes of the Divan, the six books of the Masnavi. The prose works are divided into The Discourses, The Letters, and the Seven Sermons.

Rumi's life was greatly influence by two persons. One of them is the stimulator of Rumi's spiritual and poetic creation, Hazrat Shamas Tabriz. In him, Rumi found the perfect image of the Divine Beloved; he was seeking since long. He lived along with his beloved Shamas Tabriz at his house for a year or two but spiritually remained inseparable. Due to that illustrious personage Rumi composed his Diwan-I-Shamas-Tabrizi (lyrics of Sahms of Tabriz) and dedicated to the memory of his alter ego (Nicholson, 1998). Another personage who influenced Rumi after Shams Tabriz was Husamu'l-Din ibn Muhammad ibn Hasan ibn Akhi Turk, whose name he mystically associated with his greatest work, the celebrated Mthnavi (epic poem). He calls the Mathnavi "the book of Husam" (Ibid).

Safavi (2009:49-103) said: from Molavi's point of view, anthropology is responsibility, familiarizing with secrets and being realities, spirit, body, wisdom, believing in resurrection and prevention of concupiscence.

Beheshti et al (volume 2, 2000:187-210) stated: from Molavi's point of view, anthropology is spirit,

wisdom, responsibility, determinism and authority, effectiveness and being affected.

If there is a plan and design for education of today generation, opinions and advises of experts and philosophers should be applied. As a pattern, desirable perfection of human being and new pedagogic methods and principles can be gained from opinions of great people in old ages such as Molavi. Formation of human personality depends on his education. Human being can pave the way of perfection by suitable pedagogy and if human's education is ignored, he will descend even inferior than animals (Habibi, 2009:23). In this study, after investigating Molavi's anthropological basics and related pedagogic orientations, objectives of Education system (primary and high schools) have been studied. Objectives of an educational system or school are determined based on some principles resulted from a view that school has on human and its ideal educational system.

Rumi in the early 2000's became one of the most widely read poets in America. I began translating Rumi in 1988, and sharing and performing his poetry in 1991. I never thought that he would become so popular in the West in such a short time. Rumi is one of the world's brightest creative talents. He's on par with Beethoven, Shakespeare and Mozart.

Rumi was born on the Eastern shores of the Persian Empire on September 30, 1207, in the city of Balkh in what is now Afghanistan and finally settled in the town of Konya, in what is now Turkey. Today three countries claim him as their national poet: Iran, Turkey and Afghanistan. However none of these countries as they are today actually existed back then. Iran was called the Persian Empire, a monarchy, and it was quite larger than it is today. It included all of today's Iran and Afghanistan also parts of Pakistan, Turkmenistan, Tajikistan, Uzbekistan, Turkey and

Iraq, Turkey had not yet formed then and Afghanistan was part of the Khorasan Province in the old Persian Empire.

Rumi's life story is full of intrigue and high drama mixed with intense creative outbursts. Rumi was a charming, wealthy nobleman, a genius theologian and a brilliant but sober scholar, who in his late thirties met a wandering and wild holy man by the name of Shams. In Rumi's own words, after meeting Shams he was transformed from a bookish, sober scholar to an impassioned seeker of truth and love.

Rumi and Shams stayed together for a short time, about 2 years in total, but the impact of their meeting left an everlasting impression on Rumi and his work. After Shams was murdered by Rumi's youngest son, due to events that are explained further down on this page, Rumi fell into a deep state of grief and gradually out of that pain outpoured nearly 70,000 verses of poetry.

Molavi emphasized on rationality and wisdom and this rationality should be led to love. He wanted to create an open and clear space for human thinking and free humans from traps of blind imitation (Faydeni, 2007:296).

Molavi divided intellect into partial and holistic ones and epistemologically these divisions can be referred to intellectual ranks (Allah Bedashti, 1997:37).

Partial intellect

Partial intellect is a degree of human spirit that relates to transient and temporal world and is subjected to fantasy and doubt and it is not able to reach high principles of the world (Sheikh Shoaee, 2007:240). Partial intellect is superficial and colored with colors of sensuality and it consists of arrogance, pugnacity, hasting in judgement and useless interferences. This kind of intellect is not perfect to know facts and secrets of the world. Molavi also named it, debated intellect (Zamani, 2009:467). Partial intellect is the center of fantasies and it is as same as ignorance, darkness, blindness, hesitancy and uncertainty (Mosaffa, 2007:192).

Prudery and sensuality, scrutiny in shallow affairs of the life, lack of qualification to witness truth, having fantasy, lack of independence in thinking, dealing with causes and physical laws of nature, lack of love are other features of partial intellect. This intellect is useful only in its own area and territory and it deals with physical affairs (Zamani, 2009:468-473). After rule of partial intellect on human being, it becomes versatile and useful intellect no longer can make decision (Mosaffa, 2007:48-49).

Holistic intellect (logos)

Logos or holistic intellect is heavenly ambitious that takes its light from God and encompasses all objects and understands facts correctly. According to Molavi, this kind of intellect is specific to appointed servants and superhuman. He called it sublime intellect (Zamani, 2009:467). Logos has been meant world foundation, evolution of human mind, logos of prophets (Sheikh Shoaee, 2007:240). Logos has following characteristics: flying to eternal world, measuring mystical affairs (Zamani, 2009:471-3). According to Molavi, Logos is father of all human who have qualification of receiving facts and if they see the world as a heaven, it will be due to their permanent peace with the father (Momenzadeh, 1998:75). Logos brighten horizons whereas partial intellect blackens deeds' letter. Partial intellect forces human to do illegal things that bring about bad outcomes for human (Schimmel, translated by Badrehee, 2009:120).

Responsibility

Responsibility has been originated from a familiar word: question. In fact, responsibility is an internal question which is being asked by human about its ability. Human asks himself whether or not he/she is using abilities as a qualified one (Alavi, 2007:110). Responsibility is a basic principle. It trains us that everybody with every position and degree is responsible to their works and affairs. The earth and heavens have been created to be used practically and scientifically by human being. By making him a lord on the earth, God has made human being responsible and burden a great trust on her/him. Human perfection depends on his perfection in responsibility. The weaker everybody in responsibility, the more deteriorative their works and vice versa (Masjid Jameyi, 2005:343). One of the most important goals of educational system is to train responsible and committed people because responsible sources believed in internalized values are one of important factors in development of every country (Mosavi Dahmoredi, 1999:65).

Responsibility from Molavi's point of view

According to Molavi, everybody should step in the same path and try to do duties responsible for them. One of the most striking aspects of Molavi's teachings is human responsibility (Schimmel, translated by Badrehee, 2010: 108).

Ayah 127 from Al'araf Surah (the elevated places) in which God says: testify if I am your lord, all said yes, thou are, we testify you are our lord so that you cannot pretend in eternal world that you are not aware of this occurrence.

Ayah 72, Ahzab Surah (the Allies) in which God says: we asked heavens, the earth and mountains to accept this trust, all of them rejected it but human being accepted it. Human being was very cruel and arrogant. According to Molavi, this trust means knowledge and cognition (Zarrinkoob, 2002:374) and human being is responsible for this trust and should be accountable to this great gift and blessing.

Determinism and authority

Philosophical concept of determinism means that human being has to do something (sajjadi, 1996:233), authority means voluntary state of human in order to do or not to do something (Anvari,2002:285).

Molavi's point of view about determinism and authority

Molavi rejected determinism and defended severely human being authority and freedom and stood up against determinism and Ahle Hadith. On the other hand, he had some opinions about limitation of human freedom and authority against schismatic submission and tended to "No perfect determinism no perfect authority" by rejection of determinism and submission (Khayatian,2007:153). According to Molavi, human being is free and dependent when he incorporates with nature of God and his authority disappears in God's authority and becomes involuntary (in absolute goodness of God) and it is only possible by connection to nature of God (Hashemi, 2003:130).

Nature

In Arabic language, nature means innovative creation against mimicry and adoptive creations and it is a typical infinitive. So nature means a type of creation. So creation of human being requires the nature (Davoodi, 2011:89).

Molavi's point of view on nature

Molavi noted that being is unit that is God's nature. The world is its manifestation and human mind is its radiation. This radiation has separated from the origin and always tries to bind its origin and as cane cries for its separation from canebrake, human mind is moaning as well and shouted distraughtly and searches for its origin like a bird which raps itself against cage walls to free itself. (Babolhavaeji,1966:278).

Cane means human holly spirit and it is true in ayah 29, surah Hejr(we inspired our soul on it) because holy spirit is of abstractions and elite of the world (Sabzehvari, by cooperation of Borojerdi, 1995:17). This cane that is the symbol of solitary human separated from its lover, talks about its suffering from separation. This cane talks about its separation from its nature (Mosaffa,2007:112).

Spirit

Lexically spirit means breath and inspiring. Human spirit is an abstract essence because it is like breath and wind regarding mobility, life creation and latency (Makarem Shirazi, 1997:250). In Quran, spirit has been outlined as a cosmological concept and it is a name for one of creatures, the one as same degree as angles. Spirit is the origin of life in the world (Bagheri (A), 2010:16).

Truth of spirit is confidential, sealed and hidden. Holly texts have no words to say about it. In ayah 85, surah Isra (they will ask you about the spirit tell them the spirit is under my lord's control and order), God says: spirit is considered as an eternal cosmos and human knowledge is defective in this regard. In fact, spirit is a hidden and unknown truth (Zamani, 2009:239).

Molavi's view about spirit

Pedagogical opinions of Molavi are based on mystical anthropology. Although human being is combination of body and spirit, human truth is not the body. The body is only a tool for the spirit so human's life, thought, willingness and different states depend on the spirit and all body organs and activities are under control of the spirit. Without spirit, the body is silent and valueless (Beheshti et al, volume 2, 2000:187). As other people who believe in unseen cosmos, Molavi believed in spiritual aspect of human and did not limit human body to elemental one. According to him, the body and its value depend on the spirit and it is the spirit that make body able to live in the transient world so the body has no value and cannot speak, hear and see without the spirit (Sharafi,2011:95).

In following section, the strategies for developing each of principles and their related educational goals will be discussed. In this direction, in addition to referring to researches done in this field, suggestions will be stated for improving educational goals (primary and high schools).

Outcomes of believing in determinism and authority from Molavi's point of view

Human being is living in a world which affairs are not under control of human rather they have been fated in a certain way but particular actions of human being originate from his willingness and authority. On the other hand, human fate will be got due his actions which are originated from human authority (Bagheri(B),2010:155). As mentioned, human fate originates from his authority and it is evident all through human being life. So regarding Molavi's view and Imam Jafar-e Sadigh hadith (no perfect determinism no perfect authority), outcomes of this

belief should be considered in educational centers in order that growth and promotion of educational settings are provided. In this direction, two outcomes of believing in "no perfect determinism no perfect authority" have been stated because they have to be optimized in duties of educational centers.

A: increase of efforts

B: respecting social rules

A: increase of effort

Eight hundredth anniversary celebrations

At the proposal of the Permanent Delegations of Afghanistan, Iran, and Turkey, and as approved by its Executive Board and General Conference in conformity with its mission of "constructing in the minds of men the defences of peace", UNESCO was associated with the celebration, in 2007, of the eight hundredth anniversary of Rumi's birth. The commemoration at UNESCO itself took place on 6 September 2007; UNESCO issued a medal in Rumi's name in the hope that it would prove an encouragement to those who are engaged in research on and dissemination of Rumi's ideas and ideals, which would, in turn, enhance the diffusion of the ideals of UNESCO.

The Afghan Ministry of Culture and Youth established a national committee, which organised an international seminar to celebrate the birth and life of the great ethical philosopher and world-renowned poet. This grand gathering of the intellectuals, diplomats, and followers of Mewlana was held in Kabul and in Balkh, the Mewlana's place of birth.

On 30 September 2007, Iranian school bells were rung throughout the country in honour of Mewlana. Also in that year, Iran held a Rumi Week from 26 October to 2 November. An international ceremony and conference were held in Tehran; the event was opened by the Iranian president and the chairman of the Iranian parliament. Scholars from twenty-nine countries attended the events, and 450 articles were presented at the conference. Iranian musician Shahram Nazeri was awarded the Légion d'honneur and Iran's House of Music Award in 2007 for his renowned works on Rumi masterpieces. 2007 was declared as the "International Rumi Year" by UNESCO.

Also on 30 September 2007, Turkey celebrated Rumi's eight-hundredth birthday with a giant Whirling Dervish ritual performance of the *samā'*, which was televised using forty-eight cameras and broadcast live in eight countries. Ertugrul Gunay, of the Ministry of Culture and Tourism, stated, "Three hundred dervishes are scheduled to take part in this ritual, making it the largest performance of sema in history."

Conclusion:

Rumi, the 13th century Persian poet, has been called the greatest mystical poet of any age. During a period of 25 years, he composed over 70,000 verses of poetry. Poetry focusing on varied and diverse topics. His work covers deeply philosophical and mystical, with poems of fiery soulful expression to passionate love verses filled with yearning and desire. He collection has an all embracing universality. A call from an independent soul yearning for true freedom from dogma and hypocrisy. Rumi also writes about the abolishment of the established fear-based religious orders of the world. For Rumi fear-based religion is poison and his remedy is love-based doctrine--a life journey free of guilt, fear and shame. Barely known in the West as recently as 15 years ago, Rumi is now one of the most widely read poets in America. His is an exciting new literary and philosophical force. "Rumi deals with the human condition and that is always relevant," says Shahram Shiva. "Rumi is able to verbalize the highly personal and often confusing world of personal growth and development in a very clear and direct fashion. He does not offend anyone, and he includes everyone. The world of Rumi is neither exclusively the world of a Sufi, nor the world of a Hindu, nor a Jew, nor a Christian; it is a state of an evolved human. A human who is not bound by cultural limitations; a one who touches every one of us. Today Rumi's poems can be heard in churches, synagogues, Zen monasteries, as well as in the downtown New York art/performance/music scene."

Rumi's work has been translated into many of the world's languages including Russian, German, French, Italian and Spanish, and is appearing in a growing number of genres including concerts, workshops, readings, paintings, dance performances and other artistic creations.

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