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MOLAVI AND MONASTERY SYSTEM

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Introduction:

According to history and researchers' writings "Molana Jalal-ol-Din" -famous thinker of Islam's world- bases his thesis on referring to identity, unity, away from appearances and distribution of purity¹. Correspond to 7th century AH and Molana's lifetime because of cultural atmosphere called Ghoniyeh "Dar-ol-marefeh", "Dar-ol-ershad" and "Dar-ol-movahedin"². In addition inability of governments unsafe political unity of lands that the most important factor was the way Mongols rule.³

Ghoniyeh , the Shelter of Sufism:

After attacks of Tatar's tribe to eastern regions of Iran Rome's region was proper shelter for this region's refugees so by arriving some of Iranian greats in 7th century and following it social professions were in their hands on the other hand Sufism developed vastly because of Saljuki's simply about religions in spite of it emerged a secret and economical organization reputed to "Fotovat's" Fans and from overall view "Hanafi" and "Shafee"'s religions had especial validity. ⁴According to Espenser writing escaped sufies from Iran with assosiation.of turkish father,s try in development of sufi custom , and establish agentli intlecuality and friendship culture society.⁵

Monastery, pattern of Islamic Sufism:

After prosperity of Sufism custom in 7th century AH created various dynasties that tried for propaganda of their Sufism by establishment inviting centers and beside it established monasteries. Ibne Batoteh on his journey to Anatoly much explains about Monasteries' deposition and the life of youths.⁶

Most of this monastery centers from view point of central Sufi were for Islamic trainings and purity of soul through functions like prayer, seclusion, recital and so on. That days Sufis settled in monastery of Dervishes and all things usually presented free in Monastery.⁷ Including destinations for construction this places and centers was housing to poor travelers and tourist Sufis so beside this constructions were considered kitchen and stable.On the other hand religions before Islam constructed this kind of centers to educate their followers.⁸ Mollana's era was Sufism's time so sheiks paid to Sufism in Monasteries and educated their followers.⁹

From his point of view entire world is like a superior and huge Monastery which in that monastery

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¹ Sorosh, Abdolkarim. "lovely gamble of Shams and Mollana", Serat cultural institute , 1384 , page 8

² Deilouis ,Frankleen, "yesterday , today ,east, west's Mollavi", translator: Farhad Farahmandfar, Sales publication,1383,page 509

³ Golpinarly,Abdolbaghi," Mollana Jalal-ol-din", study and cultural research , translation and explanations: Dr. Toofigh Sobhancee,Tehran 1370 page 28

⁴ Mollana Jalaloldin, Golpinarly, page51

⁵ G.espenser" the Sufi orders in Islam",.Oxford 1998,page 83

⁶ Ebne Batooteh,"Rahleh",Beiroot,1985 pages 186-190

⁷ Movahed,Mohammad Ali" Shams Tabrizi",New Tarh publications,Tehran , page 68

⁸ Hamavi, Yaghoot. "Moajem-ol Boldan" volume2,Beiroot print, page532

⁹Zarrinkoob ,Abdolhossein," step by step till meeting God". Elmi publication, autumn 1370, pages 285-286

the real Sheik is Allah and all prophets, successors and special people as Sufis and travelers.¹

Mollana's Sufism wasn't a current mental system among monastery's family, but he doesn't approve method of Sheiks owning monastery that for directing new pupil force them to do hard services like cleaning water closed, spreading carpet, baking Sufi's food and sewing rotten customs and so on and believed more to unique behavior. Moreover, in spite of monastery's sheiks hadn't ambitiousness thoughts.² He always encourage his followers to fast and think of fast as catapult for destruction of blasphemy and oppression's castle³, he talked to his followers kindly⁴ and answered to their questions clearly. Recital of Allah was necessary for his followers⁵ and they were including lovers.⁶ In the early centuries of emergence Islam held sermon and lecture ceremonies in presence famous teachers, pupils and followers in every mosque⁷ or in small and private monastery belonged to Sufis. Common ceremonies of his holiness Mollana was about behavior's custom, believes and spirits through amusement narrations⁸ and believed in rooted custom of mosque, school and monastery so he didn't accept some of behavior ceremonies but in old context mentioned to shaving of the head of a follower by his holiness Mollana.⁹ Also Sufi poems were including affairs related to monastery which about this writer of "Tazkarat-ol-Olia" writes "Molavi said poems and followers wrote them"¹⁰ Another cultural affairs of monasteries was turn round and round or "Samae" that was happiest employment of Mollana. He by continuous turning find himself at sky. 'Samae' or turn round and round was a heritage memorized from "Shams-ol-din Al-hagh Tabrizi" and did it until his death.¹¹

Generally his holiness Mollana relied on three elements: love, music and Samae or turning. He much played one of spiritual musics called "Robab" in monasteries which changed it so that 2 holes added to 4 holes of Arab's "Robab".¹² Including important rules in monastery for followers was prevention from jugglery which called it piece of bread for poor and broken for Sheiks and denied his followers to do this action.¹³ He believed that followers mustn't pray in presence sheik even be in Kobe.¹⁴ He advised to his followers little eating, little telling and little sleeping.¹⁵

The System of Monastery in Masnavi Stories:

Stories and proverbs of Masnavi is real introduction to recognition the world of 'Neinameh' and entrance path to its unknown world. Including important subjects that Mollana mentioned to it in Masnavi subject of management and investigation to monasteries' affairs that a sample of it mentioned in second notebook titled the 'tale of Sufi and servant of monastery, in this story told for preparing "Samae" ceremony and food they sold donkey of Sufi's traveler and receive him in monastery that Mollana deny it¹⁶.

Another management aspects of monastery system has been receiving gifts from peoples that has done by Sheiks that give it to poor and Sufis but some others prevent from receiving this helps that mentioned it in fifth notebook in the tale of lion and monkey and another point mentioned to 'loaned sheik' that he constructed monastery by borrowing from people. Mollana believed that the expression

¹ Aflaki, Shams-ol-din. "Managheb-ol-are

² step by step till meeting God .pages 296-297

³ Shimel, Anmary. " Shokoh-e shams", elmi farhangi publication, first print 1367 p.199

⁴ step by step till meeting God pp.290-297

⁵ Soltan valad "Ebteda Nameh". Edit by jalal-oldin homaiy, eghbal publication, Tehran 1316, p 197

⁶ Sepahsalar, fereydon-ebn-eAhmad. "Biography of Molana jalal-oldin". Eghbal publication p.154

⁷ Zarnogi, Borhan-Aldin, "Talim-al Motealem", translate by fongram barem and teodorebel, newyork 1347 pp.29-30

⁸ yesterday, today, east, west, s Mollavi p.511

⁹ Managheb-ol-Arefeen. Volume 1, p.391

¹⁰ Amir Dolatshah-e samarghandi "Tazkarat-ol shoara", Edit by Edward brown, liden published 1345, p.197

¹¹ Biography of Molana, sepahsalar, pp.164-165

¹² Managheb-ol Arefeen, p.88

¹³ The same Reference, p.716

¹⁴ The same, p.384

¹⁵ THE same, 109

¹⁶ Zarrinkoob, Abdolhossein, "Bahr-Dar-Kozeh" Elmi publication, Autumn 1373, pp.327-328

begging means need to God and demand willing that is the first stage of behavior.¹ He pleased companionship to sages in monastery and benefit from their knowledge and guides ²and know the sage of monastery as spiritual agent for guidance the followers.³also at the story of the "jekfes King that killed Christians" emonsion to be havior,s position of monastery liders and obligate control on passion for the disciples and prevent from is disagreeable attributes like praid hypocrisy and ambitionsness.⁴

The Methods of Monastery System After Death of His Holiness Mollana:

His holiness Mollana during his honorable and spiritual life was crazy about honesty , simplicity and releasing from social life custom.⁵ Periods of education, mortification and thought that ended in 672 LH and after him "Hesam-ol-din Chapali" ruled over Mollavian 12 years. The center of this group that located in Ghoniyeh (big city of Mobarak) was the place of Mollavi's followers and trained , a kind of Sufism that even mollana agree to it⁶. About this the writer of Hadaegh-ol-siyahh writes: membership in Mollavi dynasty was so that the volunteer person does Monastery's services 1001 days to be a member of the group of Mollaviyeh mendicants.⁷ So the Monasteries of mendicants aren't like convent exactly but introducing them by an experienced member was possible and applicants who were man with low age and with permission of their parent lived in "Takeh".⁸ The new pupil during 3 years got title of "Dadah" and learned turning ceremony⁹ but indirect member of monastery doesn't force to pass this period. Dadah" shouldn't marry. Hat of new pupil called 'Sakeh' that worn with especial ceremony, at last stage monastery's Sheik took pupil to kitchen to train there.¹⁰ Sheiks' positive answer for permission to disciples was 'Hoo' word that gather them in turning-house and make a circle and repeat highly name of "Allah" for 1001 times. "

At the end mention that for obeying Congress' rules I forced to omit most of monastery's laws and systems in Mollana's time and this text is a small drop out of vast sea that Sufism made in Islam world by his holiness Mollana, secrets and systems that some of them has written by thinkers and able pen of science notables all around the world.

¹ Molavi jalal-oldin,"Masnavi manavi", Donyaye ketab publication, fifth tail, story of "sheikh va sarzy"

² The same, second tail,"story of massage of god to prophet Mosa (pbuh)

³ previouf, fifth tail, the story of "Hen that of hunt grasshopper"

⁴ previouf, threeth tail, pp.434-583

⁵ Molavi , jalal-oldin,"FIHE MA FIH" edit by Badi-olzaman-eforozanfar. Amir kabir publication 1362. Tehran, p.89

⁶ step by step till meeting God,p.270

⁷ Shirvani, Hajzein-olabedn,"Hadayegh-alsiahe", university organization print, 1348 p.398

⁸ yesterday, today, east, west,s mollavi, p.596

⁹the same,p.597

¹⁰ prrviouf,p.597