

«THE RECOGNITION OF THE UNIVERSE IN THE MOLANA'S MYSTICAL REALM»

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By passing the 5 and 6 centuries (Hegira) in Iran, the mental and cultural atmosphere of this country, prepared itself for a wisely manifestation of a frenzy but wise mystic to build a space of refined love by the existence of the wisdom and trill of the thought. This lettered man who has sat free from the joint of ignorance of short-sighted persons was no one except Molana Jalaladin Mohammad Balkhi who has cried the love wealth and put the seal of lasting wealth on it and in search of it accepted the madness and burning for it to reach the auspiciousness:

Morde bodam zende shodam, gerye bodam khande shodam .

Dolate Eshgh amado man dolate payande shodam.

Goft ke divane nei, Layeghe in khane nei.

Raftamo divane shoam, selsele bandande shodam.

مرده بودم زنده شدم ، گریسه بسودم خنده شدم
دولت عشق آمدم و من ، دولت پاینده شدم
گفت که دیوانه نیستم ، لایق این خانه نیستم
رفتم و دیوانه شدم ، سلسله بندنده شدم
چشمه خورشید تو بستی ، سایه گاه بید منم
چون که زدی بر سر من ، پست و گدازنده شدم
باش چو شطرنج روان ، خامش و خود جمله زبان
کز رخ آن شمساه جهان ، فرخ و فرخنده شدم⁽¹⁾

The molavi's adventure, as it is the necessity of the thought of a knowledgeable mystic, is his philosophic's pain. Those pains which the «Ney Name» represent them in a complet beauty and tenderness. What Ney(reed) says to state his account, is not the story of loves and physical caprices, but it is a proverb of knowing the human not in the realm of the universe but in the realm of mysticism, it is the adventures of the spirit's revolving and travel in the worlds and horizons which over threw him far from his origin; It is the spiritual story of an obsolete spirit who got apart from his origin and has the desire of returning to it:

هر کسی کو دور ماند از اصل خویش

باز جوید روزگار وصل خویش⁽²⁾

The dominant proceeding in Molana's Masnavi, is pursuing a disabled sprit who saw failure and at

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the same time free from the world of noise and fuss and this itself is a profound picture of his mystical meditation. The one who put away the position of teaching and guiding and leaved the storm of a unique love-love to Shams Tabrizi- behind and finally rose from himself and got eager to returning to his origin. He went in this moral revolving from inanimate object to plant and became from plant to animal and then reached to the high position of an immortal human:

از جمادی مردم و نامی شدم
وز نما مـــــردم به حیوان سر زدم
مردم از حیوان.....سی و آدم شدم
پس چه ترسم کی ز مردن کم شدم⁽³⁾

Molana's mysticism is full of pain, love and tought. In this topic, those loves which origin from colours and caprices, do not make him satisfied and saturated:

عشق هادی کز پی رنگی بود
عشق نبود عاقبت ننگی بود⁽⁴⁾

Molana is seeking a love which can draw him out of the world of colour and the tight world of body and leads him to the world of endlessness, an alive love and a love which is the leader and guider of the prophets:

عشق زنده در روان و در بصر
هر دمی باشد ز غنچه تازه تر....
عشق آن بگزین که جمله انبیاء
یافتند از عشق او کار و کیا⁽⁵⁾

Molavi's mystical approach is based upon positive mysticism despite the superficial attitude of Sufism, which involves entire expanse of the world from the molecules of the universe to all other fleshes, from the sexual instinct-which is a chanel that leads to decline the divine spirite of the human- to referenc to the eternal and divine will. Molana's mysticism originates from the divine living water in order to make a smile at the mortality mirage and shed the real love at the universe. When the mystical approach linked to Molana's recognition of the universe, then he can see the soul of the world.

Molana's mystical knowledge of the world has an expanse from pre-existance to eternity and his horizons of thought has an expanse which involves the widness of the cosmose. So his recognition of the universe is seeking and its displays are clear and because of this it portrays «the exess beside the unity» as much beautiful as possible. In one side of existence, Molana sees the soul of the world and in another side the world. It is in the distance between the world and the soul of the world that the man experiences his presence in the beings.

Those affairs which the foundation of toughts and consequently Molana's mystical knowledge of the world is made upon it, consist of:

1 – Existenc and non existence (dynamic of the existence, its being endless, contradiction in it, the origin and the end of the world, spirit and material).

2 – The soul of the world (God's relation with the world, unity of the essence, the knowledge of «giving figure to the world» which is simple and without figure.

3 – The man who stands in the bone and soul of the world and whatever depends on the man such as love, freedom and will, beauty, the evolution of material to man and his movement toward the perfect man, the reality of life, death and finally the ways of reaching the man to God.⁽⁶⁾

Existance and nonexistenc in Molana's tought links with being's dynamicity. Molana knows this dynamicity as the inner contradiction in things. He names the world as the world of existence and a

nonexistanc, a world although exist, at the same time its foot is in the way of nonexistanc and a nonexistanc which is itself another existence. That world which Molana portrays it in his poem is also a world in which all things have life. All things hear and see.

The noise of silenc of cloud and zephyr can be heard in it and also the sound of the breathing of the flower and plant can be felt in that ,In this world nothing is dumb and silent. Everything speaks with one whose soul is familiar with mystery. Reed complains of the pain of heart, the water talks with those who got contaminated, the fire reproaches the oppressor Jewish, Ghaf Mountain narrates the magnificence mysteries to Zolgharnein, the gap in the wall of the house speaks with the owner of the house, the stony pillar cries of being far from the prophete, the parot compaires the innocence's function with that of itself and like all orators who are fasinated in comparison, goes toward the mistake, the jackal goes into the colour pot and claims of being peacock but at the time of being examined, it gets shy of such a false claim and despised and without splendour runs away from the in front of the reader's eye. The eagle among the owls and the deer in the stall of dunkies mention sitting on the king arm and running in the broad plain and illustrate mystic's grif and unsatisfaction who got captured in the world that worships the material.⁽⁷⁾ For this captured man in the world which is world of exess and discrepancy and got aparted from his origin, Molana presents strategy too, in order to he can return to his origin for another time.

This demanding for union that is in fact demanding for origin, is the end of mystic's revolving and behavior which in Molana's opinion the way of reaching to it, is taking help of religious law and going and revolving in the religious way in order to result in reaching the fact which is the main goal of union. Because of this Molavi gives importance to the religious law which is a way for the self refining and mortification. He neither propose quitting the religious low nor publicizes tending to the poverty and isolation and monk style.

Molana's insighting way in the mystic domain which he goes through, is extraordinarily interesting because neither he has made nothing of the size and talents and instincts of the human begin negative, nor has omitted the reality of the identical world. He accepts molecules of physical world to the whole of the nature world as a reality depended on the higher origin and confirms from the bits of toughts and memories to the whole soul and wisdom and in this way he choose a position against the negative mysticism in his mystical way and moves in that. As an example he doesn't receives the sexual instinct and its saturated pleasure and also its result which is reproduction, as negative but he revives it as a manifestation of God's will and accepts it in its legal channel.⁽⁸⁾ **But he insists that worshipping the sexual pleasure his causes values and toughts :**

جز ذکر نه دین او و ذکر او
سوی اسفل برد او را فکر او
او به سوی سفلی می راند فرس
گرچه سوی علوجبناند جرس⁽⁹⁾

Molana'z insights, all are used in the rout of positive mysticism and make all the knowledges which he gives us from the recognition of the human being and the world at the service of on excellent insight about the receiving the melody of the organ of the universe. Molana's mysticism explains the transformation of the man and the world according to the basic roots of identical order of the world and existence of the man:

هر نفس نو می شود دنیا و ما
بی خسبیر از نوشدن اندر بقا
عمر همچون جوی نو نو می رسد
مستمری می نمایا.....د در جسد

آن ز تیری مستمر شکل آمده است

چون شررکش تیر جبنانی به دست⁽¹⁰⁾

In Molana's recognition of the world, those who are tightly dependent on the world, (seculars) represents as amature people. In his opinion the mature persons are willing to departure from the tight womb of the world to a broader place and in this direction some reaches to such level of perfection that like a ripe fruit which drop off the tree after being riped, quit the body and get seprated from it and in Sadrolmotealehin's interpretation, by getting strong of self, it dispenses from the body and is needless for it and leave it for itself to go the corruption.⁽¹¹⁾

این جهان همچون درخت است ای کرام

ما بر او چسبون میوه های نیم خسام

سخت گیرد خسام هسسما مر شاخ را

زان که در خامسسی نشاید کساخ را

چون بیخت و گشت شیرین لب گزان

سست گیرد شاخه ها را بعد از آن⁽¹²⁾

Molana despite the philosophers, reveals the mysteries of the world simply and states the most excellent mystical subjects in the fram of love discernments and mystical anecdotes in a fluent and clear and simple from. As if Molana intends to portrays the narration of this world in a realistic and evident identity and in the from of the proverbs and fascinating and attractive and pleasant expressions, despite the complicated philosophical, empirical and even poetic theory makings. In fact he is neither philosopher not poet, he despises philosophic and rushes to the philosophy. Such that he also knows the rhyme thinking vain and complains about «Moftaelan Moftaelan». However, the passion of love and mystical recognition of the world has made him both philosophic and poet. He composes a poem and in it, not states that spiritual exitments of himself but also states philosophical thoughts of himself. In spite of his lack of satisfaction about the men of reasoning and the way of their thinking and explanation and by introducing their foot as a wooden foot, but he himself in explaining his opinions and thoughts reasons like them. About the world, God, resurrection day and about other subjects he speaks, he clears the extent of constraint and will, and portrays the last state of annihilations which there the man gives his place to God. He states these subjects sometimes with assurance and certainty of a dogmatic philosopher and sometimes with passion and exitment of a romantic poet. Appearance of these conditions in Molana, makes him drowned in God's love and he gets drowned in the waves of unity brightness. This thought of unity which can be seen in his explanation, is a thing connected with talent and based on witnessing which is specially for himself.

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Although he dose not see anything except a presence in this way, he dose not want to being drawn

toward the absolute constraint and falling of duty by this thought and it is here that the religious way and religious law put the same foot in him.⁽¹³⁾

More over Molana has completed the ascetically behaviour of those like Imam Mohammad Ghazali by his love behavior of himself and has put the hand of an ascetic who has fear, in the hand of the brave lover in order to make him keep pace with the thunder and the air and releases him from being slow and letting behind.

ترس مویبی نیست اندر پیش عشق
جمله قربان اند اندرکش عشق
زاهد با ترس می تازد به
عاشقان پران تر از برق و هوا⁽¹⁵⁾

Molana's putting foot in the world of behavior changed him in to another man. He- that was one of the great mans of endeavor and was amongst the Sheikholeslams (Islamic sheikh) and the men of religious decree and the greatest respect to him very much and he received attention of the king and was welcomed with the people- after arriving at the insight district turned his back to all of them and according to his interpretation «he who was a prayer man with dignity whose time was spent on sitting at his prayer rug to pray» now was a plaything for the childrens of the city. It means that he accepted to quit all of those blessings and enjoyments because a more magnificent attractiveness and charming had conquered his soul.⁽¹⁶⁾

In Molana's mysticism although each man is himself the player and composer of topic of changing and transformation, he is also the audience and watcher of the play and destiny of others. This world teachers play in the wisdom atmosphere of that world to cause the mature will of the world takes the garment off his mysterious body. In Molana's opinion some persons drown in recognition of the world to such extent that neglect recognition of themselves and this is a point of returning in their opinion:

صد هزاران فضل داند از علوم
جان خود را می نداند آن ظلوم....
داند او خاصیت هر جوهری
در بیان جوهر خود چون خری⁽¹⁷⁾

Although Molana's mystical recognition of the world has a completely moral base, in Masnavi stories some of nonadmissible anecdotes are mentioned. This point cause the searchers for absolute mysticism, not to see this master piece of Molana as a great work and see it as lacking those mystery seekings and high-flying that draw the saints from attention and solitude toward annihilation and unity and has seen nothing except charm and fiction in it which «little children can understand it»⁽¹⁸⁾ But in spite of his critics Molavi represents high thoughts and fair and noble exitments beyond the surface and outward of this premise which its understanding do not obtain by every body. Even those like Haj Molla Hadi Sabzevari, knows this book (Masnavi) in his book of explanation of the mysteries of Masnavi, as a kind of mystical and poetic interpretation of Qoran⁽¹⁹⁾. Of course some like Shebeli Noghmani, has received Molana's word in Masnavi not stating the mysticism and art but as a speech book and the reality is that in stating his mystical beliefs, Molana never looks for using the ways of the men of discussion and speech. He wants to prove the Resurrection and last day but do not try like poets to seem the returning of the spirit- which in their believe is being forced at Resurrection day- the necessity of physical resurrection. But by giving stories and proverbs reminds that the man passed a very long course behind, during his old destiny and it is not wise to doubt in accepting resurrection.

The rule of Molana's special recognition of world changes him into a person who most tends to sit beside and be friend with dervishes and craftsman. So in his meeting people of any kind could attend in such a way that even a drunken Christian could be present at his sing and dance too and can cry of

passion and brawl. If a Jewish butcher faced with him could see his wonderful humility⁽²¹⁾. Molana's recognition of the world made him a patient person. It has been written that similar to his patience and tolerance couldn't be much. A knowledge seeker who had hostility with Sufism asked Molana if it is true that he said « I am unified with 73 religions», Molana answered yes and then that man started taunting and insulting him. Molana smiled and said «I am unified by what you say now, too».²²

Giving attention to characteristics mentioned about Molana's contemplation and recognition of the world, it is a useless expectation to see a philosophical unified school and a general recognition of the world and also a common scientific attitude in Molana's works, and those who want to insert this volcano of howing insight, in the common philosophical and scientific frames such as Mashai and Eshraghi and common idealism and realism, never get at any success.

هر چه می گویم به قدر فهم تست
مردم اندر حسرت حرف درست

«Notes »

1 – Molana Jalaladin Mohammad Rumi, Shams Tabrizi's whole work's, by efforts of Badio zaman Fruzanfar, (Tehran, Amir kabir, 1372), p 539– 540.

2 – Jalalodin Mohammad ibn Mohammad ibn Alhosein Albalkh; Some Alrumi, Masnavi Manavi, by Reynold's A.Nicolson, by the efforts of Nasrollah Poor javadi, (Tehran, Amirkabir, 1363), First volum, First and second chapter, p 3.

3 – The same book, second volume, Third and Forth chapter, p 222.

4,5 – The same book, First volum, First and second chapter, p 15.

6 – Molana Jalaladin Mohammad Balkhi, a selection of Shams' love-poems, by efforts of Mohammad Reza Shafiei Kadkani, (Tehran, pocket books, 1363), p16 of the introduction of Shafiei Kadkani on this book.

7 – Abdolhosein Zarin Kub, By Holleh Caravan, (Tehran, Scientific, 1378), p 235.

8 – Mohammad Taghi Jafari, Molavi and recognmition of world in Eeast and West School, (Tehran, Besat), p 45.

9 – Molavi, Masnavi Manavi, Secind chapter, p 423.

10 – The same book, First chapter, p 25.

11 – Abdolkarim Soroush, Discription of the Piouses, (Tehran, cultural institute of Serat, 1376), p111.

12 – Molavi, Masnavi Manavi, Third chpter, p 73.

13 – Abdolhosein Zarinkub, the value of Sufism, (Tehran, Amirkabir, 1362), p137.

14 – Soroush, Discription of the Piouses, p 21.

15 – Molavi, Masnavi, Fifth Chapter, p. 139.

16 – Abdolkarim Soroush, philosophy and will , the description of Emam Ali's letter to Emam Hasan (peac be upon them), (Tehran, cultural institut of Serat, 1377), First chapter, p 326.

17 – Molana, Masnavi, third chapter, p 150.

18 – Zarinkub, by Helleh Caravan, p 234.

19 – Jafari, Molavi and recognitions of world, p 56.

20 – Shebeli Noghmani , In Molavi Rumi's Events, translated by Fakhr Daei, (Tehran, Bita, 1332), p82.

21 – Aflaki, Managhib Al- Arefin, first volum, p 153.

22 – Noor Al-din Abdolrahman ibn Ahmad Jami, Nafakhat Al-uns, by the effort Tohidi Pur, (Tehran, Bita, 1336), p46