

How is Time management in Masnavi Manavi?

Maryam Abdi, Parvaneh Adelzadeh*

Department of Persian Literature and Foreign Languages, Tabriz Branch, Islamic Azad University, Tabriz, Iran

*Corresponding Author Email: P_Adelzadeh@iaut.ac.ir

Abstract: Time and the role of time have been gained attention of many scholars since old times including Molana Jalaleddin Balkhi. He has employed diverse allegories for explaining the importance of time and introduced elimination of marginal affairs and time management as effective ways for better using of time. The notion of time management in Molana thoughts is not merely based on materialistic profits and losses obtained in different management forms, but the aim is training of man and management of his worldly and spiritual affairs. By training of such a man a society is founded that the man recognizes his real value and manages time as the divine offering so that he is released from external and environmental factors and he never victimizes his ultimate goals for temporary and unimportant objectives and finally, he lives in ideal world.

Key words: Time management, Molana, Productivity, Masnavi

Introduction

Molavi has considered humanism issues including time and time management so that it can be claimed that all great persons have identified the value of time and then they have begun to management of time for fulfilling of their goals and they have found solutions for pains of humans in the light of time management.

The outstanding personality of Molavi is not optional in this regard, it can be said that he could pass the steps of mysticism and found the school that has brought honor and prestige for human society.

Shamseddin Mohammad Ali Bimalekdad Tabrizi had influential role in Molana personality that his inner state can be seen through his poems in the Divan of Shams. Another influential characters that played an important role in Molana life was sheik Salaheddin Zarkoob Gonavi that they met each other for ten years and discussed about mysticisms (Zamani, 2005). His biggest service was rescuing Molana from tranquility and bringing him to real world and encouraging him to write Masnavi. So that human society was waiting for his birth in mysticism and Hessameddin played the role of creator of this birth and so that Masanvi was created (Zamani, 2010).

The value of time from Quran perspective

The chapter of “Valasr” depicts the importance of time in religious thoughts so that the God swears on it. The importance of time has led the Muslim scholars including Molavi to consider this divine gift in their life and manage their times to achieve their goals. Recognition of the importance of time and management of time aids the people in their life.

By Al-'Asr (the time)

Verily! Man is in loss, except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.) (Al-Aasr)

“All swears of Quran is important and deserve to contemplation, but swear in the first verse is surprising and for this reason, the scholars have different viewpoints on it:

- Swear on the end part of time that the sun is setting

- Swear on time, human life, ups and downs of history, events, exaltation and declines, progress and regressions that teach man and deserve to swear (Tabarsi, 2001).

-Time: this word is meant pressing of garment and fruit to removing water so that the end of time the chances and works are shortened and evening is end of day.

Time is a flowing phenomenon in life and humans challenged to control the speed of passing of time. Human defines time with inverse counting to death and reaching to goals.

“One of the interpreters of Quran said: I learned the meaning of time from a person who sold ice and said: be kind with the man who destructs his capital. Please buy ice since my capital is ended. By each breath the man loses his biggest capital, his life and if he cannot benefit from it indeed, he will be loser (Zanbaghi, 2008).

Management is effective effort as a solution for benefit of short life. It has been proved that effective and efficient use of time is unavoidable necessity. Molavi has challenged time and short life in Masnavi Manavi and he has warned on passing of time in any story by pointing out to spring, fall, birth and death, youth, oldness. If a person manages his time he will live well.

Molana the symbol of inspiring leadership

Leadership involves inspiration and loyalty and from the organizational perspective, this leadership motivates individuals and inspires them and stimulates loyalty among them. He recognizes the commissions and causes the people to respect him. He is symbol of victory and fulfillment of the goals. Such a leader has high self- esteem and required qualifications for expressing o ideologies, values, emotions and feelings (Zomorodiyani, 2007).

The relationship among Shams and Molana and their disciples is example of such leadership:

Management is process of effective and efficient utilization of human and material resources in planning and organizing of resources and any process that has goal and result. Organization and planning with correct decision making on the resources and achieving optimal results is reflection of management process. In the scholars' opinion, management is compromising element of any organization (Rezayian, 2001).

Definition of management and time

Management has double denotation and terminological meanings. It means competency for management of a place or ceremony” (Dehkhoda, 2006). Time is meant progressive movement that all events are happened in the context of time and it is measured by second, minutes, hours, years and centuries (Dehkhoda, 2006).

Different definitions have been offered for management:

Management is planning, organizing, initiating, control of operations to coordinate human and material resources that are required for fulfillment of the goals in effective and efficient way (Robert, 1995). Due to social life, human has attitude towards management since early times and he gradually found that his life is passing so he made effort to manage his time so that time management was considered as a necessity in his life. One of the oldest applications of management is the story of Mosses and migration of the sons of Israel from Egypt that has been mentioned in the Old Testament (Robert, 1995). Some believes that thinking about control of time or time management is impossible. Optimal working is directly related to time management and also it is a dimension of productivity, correct use of time and living with time management attitudes.

Time management does not mean domination but it means optimal management of plans and activities carried out in time. We can manage our times by learning time management lessons in personal and organizational life. Thus, time approach is a factor with unlimited flexibility for classification of the activities in order to increase capability (Eskandari, 2010).

The essence of management is fulfillment of the goals by others efforts. In other words, it is meant transferring of the affairs to others and the person who cannot transfer the affairs to others cannot manage them (Mackenzie, 2006). Complexity is one of the characteristics of management that makes difficult control of it. Time in management is common sense and the best tool of time in management is connected order, time in management is as management. Imagination of time management is incorrect norm, since time cannot be control. We only can say

that how we can use our time and even we cannot choose to use time or not but we can determine type of use of time (Mackenzie, 2006).

Reasons for nonuse of time management

- The people do not know what is time?
- Due to laziness some group lack required goal and motivation for planning.
- Some likes to work under pressure and limited and critical conditions”(Mackenzie, 2006, 183).
“The main causes of our problems can be sought related to time in some human nature powerful tendencies and in practice some time rules in management are in contradiction with human natural rules and some inner and psychic tensions cause to difficulty of doing some works. Of the powerful desires can be referred to followings:

- Sensuality
- Tendency toward happiness of others
- Fear of annoyance of others
- Fear of new contacts
- Curiosity
- Lack of trust on his or her capabilities
- Proud of his or her capabilities
- Envious on others ambitions
- Perfectionism
- Lack of acceptance of this fact that the person wastes time
- Old habits and new habits (Mackenzie, 2006)

Intruder of time

One of the fundamental characteristics of familiarity with time management is elimination of marginal affairs. These affairs are intruder that cause to weakness and waste of time. By elimination of these affairs we have more time for doing important works.

Effective factors in waste of time

- Proud and selfishness
- Lack of plan and goal
- Non recognition of priorities
- Lack of a leader, guide or model

Definition of motivation

Process empowers the personal behaviors and guides for achieving goals. Human seldom behaves in chance but his behavior is guided by specific goals and motivations. Thus, behavior is guided by motivations and satisfies the goals and motivations of the person.

Maslow needs hierarchy theory

One of the famous theories of motivation was proposed by Maslow in 1943. His theory is based on the followings:

Human needs are classified in hierarchy of importance that begins from lower rank from physiologic needs and ends with need to providence, love, kindness or social needs, respect and finally, self- actualization (Donald, 1997).

The time mystery has led to emerge of new tendency in the works of the writers and artists in addition to philosophical visions and it has gained important position in the literature and art and has significant influence in life and thought of man. Time has no identified beginning and end but it has end and it is end of birth and death and time is responsible for this beginning and end. Human fear of time as responsible for death has had significant effect in poetry, literature and art. Fear of death has led to creation in art and literature (Hiva, 1999).

Division of time

Time is converted to standard language after gaining subjectivity in the language and world of poetry and makes relationship with cosmetic order and finally, it causes to time eternity. In the book of the “Hajme Vahm (Hallucination), time in poetry is divided into eight parts:

- Historical time: return to human childhood and his destiny during history
- Cosmetic time: harmonious succession of day and night, turning of earth, emergence of seasons, friendship with nature, animals and plants
- Imagery time: regeneration and creation of new spaces and recreation of what has been existed or not.
- Time of desire to eternity: feeling of immortality in reaching to eternity
- Ritual time: creation of moments
- Present: living in present
- Time of registration of time: capturing of moments and registration with feeling of losing what has been gained
- Timeless time: elimination of time as distance (Hiva, 199).

The world that emerges by passing of time brings pain of eternity so that it leads the poets to complain about passing of time and bitterness of time. Eternity is something that is called love and everybody wants to be eternalized those who love and love has such manifestation (Hiva, 199). The poets like Sohrab bring out time from existence and offer it life. But reaching to eternity not in the meaning of denial of death but in belief in death requires time. Then by passing of time the man feels death and recognizes his mission and reality and the aim of creation of man. There is no living in the past and only there is fatigue of history. Our job is walking between louts and centuries to find truth. The poet seeks something in this passing of life, fears, happiness, death, wars, victories and then reaches to this point that finds it is out of control of man and time passes through his imagery and mind like a scene (Hiva, 1999).

Time mystery is one of the barriers of human perception of the truth of existence and perhaps it is fearful issue on human life tragedy that has less reflected in the imagination of common people since beginning to nowadays in the contemplation of the scholars and it has been considered as objective reality independent from existence unit nature and the past, present and future have been considered in place and if it has been mentioned its cause has been emphasized. Apparently, this secret is out of human perception and mind power.

Molana has paid attention on the issue of time in the story of the sheikh does not lament in death of his sons:

Although they are beyond time

They are with me and playing around me (Masnavi, 2010).

If we scrutinize this couplet we will have perception beyond eternity, timelessness. Molana has considered death or a moment of time not as nonexistence but reaching to timelessness of the moments and perhaps he thought there is other timeless world that there is no space for transformation and mortality, of course, complete perception of Molavi viewpoint is impossible in this regard.

Undoubtedly, Molavi considered time with intricate and mysterious nature but it does not mean that Molana has offered scientific theory for time and his objective was considering of time independently as a fundamental issue in Molavi mystical philosophy. It can be found numerous reference and contents in Molavi verse and prose works that are related to his philosophy implicitly that are resulted from his attention to issue of time like "I was dead and I am alive, the government of love came and I was empowered (Mortazavi, 2011).

Time in the service of goal (golden management)

The individuals who have good feeling about themselves they reach good results. We never assume something in goal setting, and we remind the people their duties and we ensure that there will not unexpected event. We define correct implementation. The first step in time management is setting of defined goals that unfortunately, it is forgotten (Mackenzie, 2006).

Time is pressure factor and time management is an effective tool for prevention of this problem. By specification of the goals and key values we define game and game rules and we determine the individuals to play in what situations. Then we should leave the field to let them to play. The frames of field are goals and values and the players should know that they are obliged to observe the rules and they make decisions. If you want the individuals accept their responsibilities let them to be free in doing their duties. Concurrent with determination of their activities we should let them to be free and this golden management"(Cont Blanchard and Sheldon, 2002).

Mysticism breaking time confinement

Human has outstanding place in Molana thoughts. He has offered solution for the man needs. "In his opinion, by mysticism time acts like calendar and confinement of human behavior that decays and the man can live everywhere in all times and places. It is meaningless to sit in a room for an hour but you will live timelessness

where everything reaches to its eternal order and join eternity and human is awakened from his old sleep as shadow on him and he encounters with light from timeless type”(Hiva, 1999).

Consulting

Molana refers to the quotation of the prophets that wisdom and reason is the best option for consulting. The man should consult with reason. If the consultants are ignorant it is necessary to act against their opinions (Mohammadi, 2008).

Consulting in works is obligation

To prevent regret at the end (Masnavi, 2010)

Molana emphasizes consulting in affairs:

Consulting causes to consciousness and perception

It aids the reasons and wisdoms (Masnavi, 2010)

Molana offers a framework that contains pain and need and also consulting the other side is sensuality and the fourth one is Hesameddin. It can be interpreted as this: ignorance of need and pain leads the man to sensuality and the way to control sensuality is consulting and Hesameddin is a consult that can be trusted as a reason that is required for suppression of carnal soul and perfection of Molana (Mohammadi, 2008).

Molana refers to the barriers causing to lose of opportunities and he never visualizes fulfillment of the goals farfetched but he believes in the person behavior and conduct.

Factors causing to lose of time

Security and pride

Free yourself from virtue

To descend you blessing every moments (Masnavi, 2010)

Leave the virtue and trick

Begin to serve the people and be good humor (Masnavi, 2010)

Molana warns the man and wants him to eliminate the barriers including self- conceit to have divine blessing and withdrawal personal traits since the main duty is serving people and having good humor that lead to useful outcomes. In the story “The villager who invited the townsman to visit him” Molana emphasizes on elimination of the superficial affairs and he insists that if the person can eliminate the superficial affairs and the sensuality idol then he will win and as Imam Ali he can eliminate attachments and become the winner if life battlefield (Zamani, 2012).

Be happy and dance where remove self

Eliminate the root of sensuality

They dance and sing in the field

They dance on the blood of the men (Zamani, 2012).

In the story of elephant, Molana points out to one of the time management components and accounts it as one of the features of Sufis dancing in the alley and market and wants the man to withdraw himself and remove worldly attachment (Zamani, 2012).

Greed

Withdraw tricks as foxes

Offer your heart for God

There are many preys in the light of lions

As foxes make less haste

O, the heart you will reach

God when leave partial reason and achieve wisdom (Masnavi, 2010)

Human short life in the world is an opportunity to collect providence for next world by management of time. In other words, Molana values human and his wishes by pointing out to mystical time and he tries to describe the aim of the short life offered by God.

Thus, living as cunning fox is trait of the man that has overwhelmed in world and worldly affairs so that he has no time to think and the opportunities are passing as clouds.

Elimination of marginal affairs

When the breast became the veil of that weak one

He was deprived from blessings and affairs (Masnavi, 2010)

Molana believes that engagement with insignificant and valueless affairs prevents person from main duties and he offers an example of engaging of an infant with his mother's breast prevents him from other affluences. In management, there are affairs that prevent beneficence of time and these affairs are like milk that the infant is engaged with it and ignores other aspects. Molana concludes that human eternal life depends on elimination of animalistic pleasures and in his opinion, human requires this withdrawal. This change is an effective step in time management. Molana tries to offer plan of time management and he reminds us human potentials and wants us to eliminate marginal affairs and in this case we can fulfill our goals.

Dispute as a factor leading to time waste

Planning for using of time is important in time management. Molana emphasizes the value of time and reminds that every moment man approaches death and everyday life of man is reduced so he warns on ending time.

He warns on wasting of time and likens time to a bag of gold and man to day and night who counts the bags of gold, day and night are passing and counting coins of man life until the bag is emptied and the man dies.

Planning prevents losing of time

Every day and night that is passing without plan
You see yourself in the first alley (Masnavi, 2010)

Without planning and goal setting and prioritization you will lose. Whenever you are involved in marginal affairs you cannot escape from animalistic desires and you have to pass the long divine perfection path. Molana emphasizes on eliminating superficial affairs (Zamani, 2013).

Use every moment

As other mystics, Molana suggests steps for perfection. Without denial of the lower ranks he insists on the upper ranks and believes in using every moment as the condition for reaching to these ranks that these states have been praised in Masnavi" (Mohammadi, 2008).

O, Sufi be on time otherwise

Tomorrow you cannot say on the perfection

The dead does not regret about death

The dead regrets about the lost roles (Masnavi, 2010)

The dead does not regret about death but he regrets on losing of time and lack of management of time that the moments cannot be returned.

In book 6, Molana likens life to a textile that the tailor cuts it with scissors of months and the person does not have enough time. Human has suffered from losing of time all periods (Zamani, 2013).

When the flower was faded and the garden was destructed

You never hear nightingale song (Zamani, 2013).

Using every moment is one of the components of time management. Molana points out that time is passing and garden and its beauty is temporary and after passing of the season of flower and garden the nightingale does not sing and so he advises on taking every moment. In the story of maid and the king, Molana refers to Shams so that Hesameddin is eager to hear about Shams and Molana postpones but he insists and says that human life is passing rapidly and he reminds him the outstanding characteristics of the Sufis (Zamani, 2005).

Life passing as river in morality and immortality

Molana is engaged in his mental associations and the relationships resultant from these associations and in this confinement he surveys in the new intuitions. He sometimes offers reasoning to approach to nonexistence and by this way not only he does disdain death but also simplifies passing through death by this reasoning that human experiences death every moment.

If the person contemplates in his physical properties he would see life and death and enjoy life and does not fear of death (Mohammadi, 2008)

You have death in every moment

The prophet said the world is nothing more than one hour (Masnavi, 2010)

Molana reminds that the man experiences death every moment and he also experiences morality and immortality so nothing remains the same in two moments (Zamani, 205).

Molana experiences changes in moments and awakes the man from ignorance and likens the moments and life to flowing spring and reminds that the water is not still in the river and invites the man to benefit his life.

Education and socialization

A house is constructed by walls and if there are not walls there will not roof.
The forms of the walls and roofs of houses
Know to be shadows of the architect's thought;
Although stones and planks and bricks
Find no entrance into the sanctuary of thought,
Verily the Absolute Agent is without form,
Form is only a tool in His hands (Masnavi, 2010)

Molana points out that if there is no pen how the writer writes on the paper and if the mat on the floor is not interwoven the wind takes it. Molana offers simple and explicit example of sociability. In other part, he refers to creation of humans that have been created in pairs and this is beginning of social life. In time management social affair is considered as one of the optimal ways of using time. In teamwork by division of the works and activities the individuals have opportunity to work together and mental pressure is reduced in working hours.

Change is result of time management

In mysticism beliefs all creatures particularly, humans are exposed to changes in order to reach perfection (Zamani, 2010)

Like the earth or like a fetus I devour blood,
Since I became a lover this is my occupation.
If that 'Faithful Spirit' should shed my blood,
I would drink it up drop by drop like the earth (Masnavi, 2010)

Molana explains human growth from fetus and in this period the fetus feeds with blood and grows and then reaches to purity from uncleanness. In time management, the manger takes step toward defined priorities and goals gradually.

Discussion and Conclusion

The great men like Molana have emphasized on time and life. They have perceived the importance of time and acted beyond their time. Their works depict their power and creativity. Molavi has tried to pay attention to the human training with optimistic viewpoint. In his opinion, training of efficient human force is duty of any society. The society should emphasize on personal characteristics of order, creativity, consulting, motivation considered as traits of the managers. Management in the modern form as a specialist field different from other fields is not seen in Molana works, since nowadays management is based on materialistic productivity but in Masnavi time management means continuity of recognition of man and society and perception of the needs and making effort in meeting needs by sociability orientation. In Molana opinion, creativity is a new horizon for believe in resurrection day that does not lead to nonexistence but it is transferred to eternal life by death. Love is perfected and absolute perfection belongs to God and the God deserves to be beloved. Molana emphasizes that for beneficence of time it is necessary to eliminate the marginal affairs that deprives the man from benefit from life, He emphasizes that our eternal life depends on avoiding animalistic affairs and human needs shift towards time management.

References

- Cont Blanchard SB, 2007. Wonderful management. Tehran: Nasle Noandish publication.
Dehkhoda A, 2006. Dictionary. University of Tehran publication.
Donald P, 2008. How to Supervise others. Termeh publication.
Eskandari G, Eskandari K, 2010. Time management the key of the managers success, Journal of Kare Jameh, 125-126: 121-125
Hiva M, 1999. Influence and Resemblance of Frough and Sohrab poems. Tehran: Ghazal publication.

- Mackenzie A, 2006. Time productivity management. Tehran: Chameh Publication.
- Mohammadi A, 2008. Summary and analysis of Masnavi, Tehran: Elem Publication.
- Mortazavi M, 2011. Molana ideology and Philosophy. Tehran: Tus Publication.
- Reynolds N, 2010. Molavi. Tehran: Selsele Mehr Publication.
- Robert T, Newport J, 1995. Principles of management and organizational behavior. Tehran: Ala, Zavar Publication.
- Tabarsi A, 2001. Explanation of Tafsir Majmaollbayan. Tehran: Karami publication.
- Zamani K, 2005. Explanation of Masnavi Manavi. Tehran: Etelat Publication.
- Zamani K, 2012. Explanation of Masnavi Manavi. Tehran: Etelat Publication.
- Zamani K, 2013. Explanation of Masnavi Manavi. Tehran: Etelat Publication.
- Zamani K, 2010. Content explanation of Masnavi Manavi Balkhi. Tehran: Nashre Nei Publication.
- Zanbaghi F, 2008. Familiarity with Quran, Tehran: Lak Lak Publication.