

Investigating Rumi's View on the Self

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Abstract: The soul is one of the important issues that God has given to excellence in order to facilitate the movement of man from source to destination, in his existing structure, and it is upon a man to enjoy a clean and healthy life and knowing more of it. According to the explicit of Qur'anic verse (8.91), the human soul is inspired by corruption and piety. And one can choose one of these two ways (disillusionment and guidance) based on having the power of choice. In the present society, civilization and its progress has created human negligence and confusion through the creation of many complexities. Helping man to gain knowledge and understanding of the world of existence and, consequently, knowing one's self is the result of knowing God is always a concern of the mind thinkers, philosophers, intellectuals and mystics. Rumi's aesthetic approach to humans and the world originates from his long-standing temperament and the inclusiveness and comprehensiveness of his poems and works in all aspects, to illustrate ways of promoting humanity, in the sense of knowledge, provides his ability and professorship in expressing the way of saving man and making him self-sufficient, to be able to use a reliable source for his knowledge and education, so the study of the soul and the manner in which Rumi's encounter with it was the motive of this research. This paper, conducted by analytical-descriptive method, provides a good way to get the best of Rumi's teachings and to act on it. The results of this research emphasize the fact that Rumi, although he appears to kill the soul of the martyr, decides, in essence, to mean the care and guidance of the soul, because the soul which is created by Allah is not perishable and cannot be killed. Acting to the great advice of the man, which is, in principle, to make it easy for the path through knowledge; it can be of great help to humankind and will make the target faster.

Keywords: Disaster, Masnavia, Caring, Rumi, Breath.

Introduction

The name of Jalaluddin Mohammad Molavi, a poet of the eighth century AH, is among the scholars of Islamic-Iranian mysticism, which has the connection with Aristotle's name with Mashay's philosophy and Plato's name with his example.

Man, the main approach of Rumi and his liberation from his own and followers, was the constant concern of Rumi, from the theory of unity of existence, which was partially obeyed by Ibn Arabi (Chitac, 2003). Rumi is aware of the sufferings of human modernism and "considers the origin of suffering as internal and external factors" (Karimi, 2005). This attitude makes it possible for Rumi to seek a rational solution to save himself and others by explaining a new theory and insight based on "love, which is the cause of every illness and the healer of all diseases and causes, and that it is called Jalinus the physician." (Chitac, 2003), reduces the existing concerns and tensions. Rumi's life, in three stages, "The Wise Scientist of the Faqih (Stomp with a dowry), a period synonymous with meeting Shams, and a time when his tradition and his law became a reality (Hamaee, 1995), is itself a kind of metamorphosis. This kind of human, "sees himself with nature and all being, and his work is with eternal truths and another area of existence" (Akbari, 2008). His angle of view is the complete type of psychology received on the basis of the truth and his psychological structure, based on identifying "self" or

"me" inside and improving its quality. Which "plays a deterrent role against the anti-socialist demands of the institution; in this way, it always cares that, if a pleasant palette goes beyond the subconscious (institution) and enters the semi-consciousness, it retrieve or suppress" (Ketabi, 2010). Given the many problems that humans experience due to their ignorance and lack of knowledge, "He [Molavi] emphasizes the need for self-esteem beyond his own foreboding, and in this case, he does not mean only eliminating self-control, But, in principle, the individual's soul must be deprecated in the face of the whole soul like a drop from the sea (Copelston, 2009). With the explanation of that man is physically and materially natural and materially creature is very weak and weak, but from the spiritual and spiritual side of the being is capable and capable, because the human soul is a charismatic, it is not possible and it is a dream that you are sitting on" (Kashani, 1946); which must be known and its obstacles must be diminished.

Self (self) has always been a vague category that has engaged the minds of the scholars and has made them aware of it as much as possible. Psychologists, intellectuals and mystics put it into three axes: self and transcendence (Ketabi, 2010).

Which is the same self-conscious, lofty, and sure-hearted; and, due to their type of function, they have set the foundation for the guidance of man and beyond, which is the stage of the development of a human personality, equal to his transcendence and assurance. While, in the Qur'an, our main criterion is self-explanation. "The word of the soul and its derivatives has been written 195 times, and everywhere, the soul is the essence of the object" (Haj Ismaili & Faghihi, 2010). The significance of the Quran for human beings is undeniable, and Rumi is also lent to the beautiful Qur'anic manifestations that have a holistic view of humankind and demand attention to the great personality of mankind and the understanding of the identity that makes him this personality. Man is the high place he has in the universe. Undoubtedly, the works of Moulavi, the great Shariah, are with the strong resistance of Faith, which can be saved under the protection of its solid fences. Therefore, we will follow the valuable artistic and literary works of Roman mullahs and the interpretations and resources that are needed, Rumi is coming to our destination. The need for self-esteem and the consideration of important points in cultivating and dealing with it has been the focus of attention of many scholars. The importance of self-knowledge is so much that many people have tried to explain this. Among those who have resorted to self-study, research, and work, these include Hadi Haeri (2004), in the book "The Elite of My Folk Verses and Interpretations", about the movement of the soul from the beginning of the creation of man to the time of joining God. William Chitac (2003) puts forward the stages of man's knowledge of knowledge, self-awareness, and methods of education and dealing with it. Copelston (2009) also explains his ideas about the self with a discussion of Western philosophers. Akbari (2008), in the book "Diligent and Soul", has brought out the views of various mystics about the issue of the soul and ways to deal with it.

Discussion and Conclusion

In Molavi's thought, this great truth repeats itself and reveals itself so that human beings cannot recognize their identity and identity; they will not be able to grasp the correct understanding of their social, religious, and blissful lives. Self-knowledge is the greatest issue of human sciences and its axis of religiosity (Jafari, 1987), which can be used as treasured treasures during his valuable works. "Rumi is neither a philosopher nor a poet. Both philosophical and philosophical. He considers the rhythm of thought to be in vain and he also laments the guilty party. However, the passion of love has both made him philosophical, and the poet. Although he does not agree with the arguments and way of thinking and expressing them, he argued in expressing his views and ideas as they are. In the world about the soul, he talks about resurrection and everything about everything, and occasionally expresses it with certainty and certainly a dogmatic philosopher and sometimes with the excitement of a poet (Zarrin Kob, 1999). Rumi has an unmistakable view. He is both a great religious leader and a high-level thinker who in this regard is only al-Ghazali with him, but neither Ghazali's thought is widespread nor deep-seated, as Nicholson says:

"Ghazali is not in a position to compete with him in the face of intolerance, transcendental feeling, genuine thoughts, power and freedom of speech (ibid, 32).

This distance could be due to the fact that "Rumi considered Ghazali's scientific and philosophical method as an alien to the true spirit of Islam, because he, by drawing a" linear line between thoughts and intuition, separated religion from science and metaphysics "(p. Rebuilding Religious Thought in Islam, 2000). The history of philosophy and mysticism knows that the foundation of the teachings of Rumi is linked to the holy Quran "He is a Sunni Hanafi and Ash'ari Muslim. The period of his life has coincided with the decline of the thought and soul of Ash'arite, in addition to the fact that the type of his studies and his education is also due, and Ash'ari's thoughts are fueled by his flesh and blood,

Maulvi, the Quranic teachings and the Sharia of Prophet hood, which is a prism of the beautiful artist of the artist, is the foundation of his worldview, in order to enable man to achieve a high level of art through reaching the level of humanity.

From his point of view, humanity has a place in front of the position of a human being, which begins with an inner charm and transformation, and flourishes with knowledge and truth, and brings the person to mystical maturation, humanity, and ultimately to a full human being.

He has come to this position and has been able to ascertain the greatness of the universe through passage from part to the whole, and by describing it through the supernatural knowledge which is in the form of his beneficial poems, he directs the world towards love and understanding of the unity of being. The very foundation of the universe is based on its achievement (love), and Rumi has asked for the greatness of man and his place in the world.

His principles provided a detailed account of Sufi psychology, and teaches the teachings of what William Chitrick says in the three categories of "wisdom and perfection" (Chitac, 2003).

Rabbi's insight is so wide-ranging that he connects eternally and creates an image of the universe to express all his views and opinions. "The main basis and opinions and beliefs of the school of mystical discipline and Rumi's Sufism is love" (Hamaee, 1995). "Love is from Rumi's point of view old, and it existed from the beginning of the day." He knows the birth of love and ultimately, in his opinion, love is the criterion of life (Mokhtarpour Ghahroudi, 1999). Rumi, the lack of love, is due to psychological factors and psychological complexes, and consequently to the resulting acts that followed the suffering. The focus of his education has generally been to point out and attract attention to the self (Salim, 2012), due to its inability to recognize it, it has come to a halt and collapse. The real human being in the view of Rumi is one who, by recognizing his potential inner potentials and acquiring them, can achieve the position he can be in it. A mystical human being who, having obtained knowledge and knowledge, descends and becomes worthy, and finds the purpose of his creation, which is excellence and the attainment of the love of the gracious. According to Rumi, "in the system of existence, everything has its own fixed place, bound and enclosed in the limits of which it is impossible to transgress. The fish are dependent on water and animal, that is, the area to which they are forgiven, and every trick and attempt to change it is vain. The only human being created in a strange way, mixed together in the form of an angel and an animal, falls apart from one's being within two far-reaching boundaries, unless it completely abandons the world of matter and The world will achieve life" (Shimmel, 1996).

His main goal is the survival of the personality, not so much as Sophia believes in his metaphysics that things exist in God, and are God, but are derived from the Qur'anic verses that emphasize on the one hand God is all and all And on the other hand, he is a man of mortality. The fact that one's mortality must be adapted to the concept of being, is resolved with this religious belief, which, although it is unique to God, God, with his infinite mercy, can afford to avail himself of his existence. (Abdul Hakim, 2004). According to him, "God has created objects in many ways and in particular, which gradually advance from Jimdi to man" (Shimmel, 1996). Rumi, though in the form and appearance of the word, orders the killing of the soul; but inwardly, "the work is done on self-esteem" (Zarrin Kob, 1999).

And he says in sharp words: "The transcendence of the human soul, which is its true and eternal essence, is not creature, and since it is not creature and is real, then it is divine, and we do not know how this soul is separated from its original unity (Abdul Hakim, 2004).

Therefore, it is determined to recognize it and, by enumeration of its levels, orders the elimination of vices and the selection of its traits. Sufi beliefs: "The soul of a person who is eager to connect with his own origin is fading away, and the adventures of this great destination are right, and where the intellect fails to come to the right, love is his guide.

This is where the mystic passion brings him to God and so overlies his existence from God that he no longer sees his existence in the middle, nor the existence of any intermediary (Zarrin Kob, 1999). The tragedy that causes the separation between man and truth is "used in two ways in the words of Rumi. In the first sense, separation is an integral part of the whole, which leads to the desire and desire to join the principle (love). Separation in this sense, although causing sorrow and pain, but sad and destitute, which is not known except knowledge (Karimi, 2005)

And the other major factor is the drunkenness of being, which is the cause of neglect, and Kejbini (see also: 95). His worldview is not an ordinary scientific worldview, but he should not have imagined that he has exceeded the boundaries of Islam and the religious worldview. His reference to the verses of the Qur'an and the prophetic hadiths, either directly or with the result of their content, testifies to the fact that Molavi has established the Quranic doctrines and the Sharia of Prophet hood as the foundation of his universe. In this approach, the whole being, the manifestation of the traits and the names are truth and nothing but the unity and manifestation of the name is the right. Like the Qur'an, he considers the existence of the universe to be human, and says: "Because you reflect, you are the principle and these are all yours; because you're subconscious is the number of wonders and creatures and infinite beings, look at you what is the main condition" (Rumi, 1983).

He is a full-fledged man-in-law, which is not man's form of human appearance, which is that meaning or human being (Krimi, 2005). Before he came to the conclusion of Rumi's approach to the soul, he might have another escape into the world of his thoughts and concepts. Mortazavi, the feeling and understanding of the enormous power of words and concepts, and ... it is necessary for Rumi to understand his thoughts and his

thoughts (Mortazavi, 2011). Understanding the importance of human life and soul, he assumes that: John has two sides; he is on the verge of learning, and on the merits of learning and writing. The cultured man is upstairs and has the potential to climb. Rumi knows his life as a cultural, moral, and artistic arts.

[In his view], literature or culture, is the brightness of the universe (Najmabadi, 2007). For humans, Maulvi refers to the two aspects of the existential nature of the body and the soul, and from these two areas, sometimes with the titles of animality and humanity, and sometimes the animal and property, or body and spirit" (Karimi, 2005).

Rumi, for every time of existence, has a physical body and is psychic or pink and semantic; therefore, every time he becomes physically at a higher level than himself. The highest order of life is called Rumi, "Dell", that John is the soul of Adam. The object is the shadow of the shadow of the heart. At its lowest level, it is called "breath".

This breath, which is the mother of the idols, is a depressed dragon of anathema. He is from the devil and it is impossible to know the truth (cf. 38). Self-knowledge is the main category that Rumi is artistically addressing. His interest in the processing of mankind in the direction of mysticism and the necessity of knowledge translates this word from his son, Sultan Ould, in the Book of the Book: "So do your own journey and engage in your knowledge that knowledge of the rest of yours There is no profit, and the principle is self-knowledge that belongs to you. In the knowledge of other things, it remains that you suffer from the land of others and your profit will not come to you" (Sultan Ould, 1998). He then goes on to describe his self (self) and puts all his efforts to identify and educate him. In his view, the soul has two kinds: first (first intellect): that it is called the whole soul, and it is of determinations; Second soul: that the human soul divides the eternal soul of man and the soul of man into three branches of the soul of matter, the soul of a believer and a surety. And focuses all his attention and attention on the soul that causes the problems of existence, and speaks throughout it, especially Masnavi. "The breath of the soul, which is the very soul of danger, is a combination of the term which in the word means the very commander of the soul, and in fact, the Prophet Joseph says:

I do not absolve my breath, and constantly condemn it, I condemn it and I accuse it], the very breath is very demanding for evil, except in what the Lord has mercy on me "(Book, 2000). In view of its destructive aspects, Rumi is keen on raising awareness and building the intellectual infrastructure of his audience to identify and educate it. Rumi says: "The unity and plurality and the highest and most of all the birth of the category of places are the principle and the mother of plurality.

The essence of existence is not multiplicity and multiplicity, the essence of human spirits is one and the animal's part of mankind causes multiplication and distinction" (Abdul Hakim, 2004). "The world of appearance is composed of physical and emotional phenomena. To get to John Clean, the first step is to cut off the physical world outside of ourselves and the second step, separating ourselves from the objective aspect of ourselves" (ibid, 22).

For this reason, the knowledge of the soul is defined as the "return of all to Him" (2/156), and the instability of the world is obligatory. In Rumi's view, paying attention to the animal's aspect of the soul is of particular importance, which he calls the "breath of self". The image of the soul is different in the works of Rumi: it is synonymous with Satan, which originates from the root of all ugliness, evils and evil (Mithmani, Bit 4052);

He made the most important achievement of the soul "immoral and unwilling" (d. 3, 98-2693). This point is well illustrated in the imagery that he presents from the soul, showing the duality of human existence (possessing the animal and human aspects), which, by virtue of the discretion, is free to choose and strengthen one of these two.

As the peacock, sometimes the epitome of self-expression and elsewhere, is a manifestation of the miraculous nature of the marvel, or the cock that represents the lust, it is highly praised in its positive aspect, because it is the agent of awakening" (Chimm, 1988). He sees this transformation as mediating Divine love, meaning that falling in love is only an elixir and a magic that can cause human transformation.

In our verse, Faye says: "They say that in the soul of man there is a sherry that is not in animals and skeas.

It is not because the human being is worse than them, because the evil and evil of the souls and souls that are in man according to the insignificant gem in him that this ethics, and the evil and the evil, are the veil of that gem.

So much so that the gem is wiser and more magnificent, his veil will not be able to overcome this hijab; it is very possible for your veil" (Sobhani, 2009). Rumi, in place of his works, especially Masnavi, throws a breath on the chest to assess human beings from all dimensions in line with one-dimensional psychological and other sciences. Therefore, it repeatedly depicts different faces of the soul to engage the mind of human beings and to realize its dangers and dilemmas. Amar's soul does not appear in Masnavi exactly.

But the examples of this concept in the absolute form of the "soul" (Book of Revelation, 2000) can be seen in his works: "Sometimes in the complementary form, in additional combinations, such as: soul soul, breath, Jahim has come" (same: 147).

He has also paid attention to the ephemera, as well as the peculiarities of his poems:

Breath

Breath of breath, Breath of breath, Breath of breath, Breath of breath, Breath of breath, Breath of inferno, Awakening of soul, Breath of soul, Self-esteem of selfishness, Evil soul, Keeper of breath, Lipid breath, Divine breath, Evil soul, Breath of breath, Breath of breath, , Dirty breath, sultry breath,

And the like, which are mentioned in various masnavi frequencies (see also: 148).

In the spiritual Masnavi and the Divine Universal, Rumi has used animals for the creation of literary images of "breath" with animal symbols, which in ancient Iran have been among the "Krapstran" and "Wolf Sardagh" whose direct creations of Ahriman, The steward of ruin, ruin and symbol of evil, evil, evil, evil and, in a word, a loser.

Rumi's motive for using these animal symbols was to create hatred of the soul so that the audience could become familiar with the face of the soul (Sadeghi Nejad et al., 2013).

Regardless of the use of self in animal and natural forms, Rumi uses other methods such as allegory and story to induce his perceptions as sweet to the audience.

In a narrative of Masnavi, Maulvi likes himself to a depressed dragon.

The soul, in some places, appears to have come to hell as a result of the insatiability and greed that leads to the inferno, which is similar to the verses of the Qur'an (p. 50/30) (First verse, verses 1996) .

An ego is sometimes a magician and a gurney that reveals the facts differently, in other words, the truth of the heart. (See also, third, verses 4071-4070). The relationship between the soul and the human being is the relationship between the idol and the idol. Rumi, not only considers the soul to be idol, which is the source and the mother of all idols.

According to him, external idols are like marand and idols of the soul as dragons, because the external idols are all made up of this inner idol (Dowl, Abyatt: 771-778). Rumi knows his soul as a stealer who is inclined to attempt the abduction of the best (v. 2, v. 2379-2382). The selfishness of the soul to Satan has been considered charisma of other manifestations of the soul (V. 4053-4054). The ego eliminates joy and glitter like a fall (first verse, bit 2051). Rumi has described other tricks and features for the soul, among which one can mention the following traits:

Cunning and Squire (First Class, Abyat 366-368 and Second Office, Bits 2278 and Abyat 2266-2274). Deception and deception in the dress of Zahir al-Salahi (v. V, v. 3781-3782).

Smash-ups and Prophecies (verse 3, verses 3500-3502 and 2552), promise and permanent covenant (second verse, verses 2280-2279).

The gradual and increasing power generation (Rev. 2nd, Bit 2885 and Abity 3471-3472), Changes and Freak (Rev. 2nd Edition, Abayat 1552-1551)

Rumi, believes that with increasing existential level, the quality of knowledge also changes. According to him, anyone or any creature cannot recognize anything. Every eye does not see anything and every phone cannot hear anything (Karimi, 2005).

He "pays attention to knowledge as well as to other aspects that refer to the titles of suspicion, imitative science, research knowledge, certainty, and vision. According to him, man can be recognized through the senses of appearance, wisdom and inner senses.

In other words, his partial intellect is connected to the general intellect and the inner senses, which, according to Rumi, are a temptation to descend, becomes a shameful place where the revelation is accepted. In his view, the ignorant is one who has not linked his wisdom to the general intellect (see also: 160). In other words, he sees senses as the veil of truth and the stimulant of desires, and the only way to restrain desires is to calm down, sublimate and stylize desires, which can be done with the help of universal reason. "The Lord is the absolute world, and since one of the intrinsic traits of the soul, which is" from the command of my Lord, "says the American polemical scholar, in the contradiction between reason and soul in Rumi's words. Knowledge and consciousness, the soul, is so far from the pure light and self-consciousness of the souls that, like the body, cannot understand the light that radiates in its darkness. In every human being, intellect and soul are practically in conflict. In most people, breath is victorious

That is why they cannot distinguish between true and false, true and unreal, or meaning and face. In prophets and elders, wisdom is victorious.

In those who follow them, that is, the believers, the intellect is superior to the soul" (Chitac, 2003).

Conflict of interest

The authors declare no conflict of interest.

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