

Sufi in Masnavi- Ma'navi

Rumi 's positive view about Sufi and Sufism

Zahra Ahmadi

Department of English Language and Literature, Payame Noor University, Tehran, Iran

E-mail address: tanin8735@gmail.com

ABSTRACT

Jalal ad-Din Mohammad Balkhi known as one of the great mystics of the seventh century AD, that his work is considered one of the main sources of mysticism. Sufi is one of the key words of his works, especially in the Masnavi. Added on Rumi, the Sufi exploration puts. Added to this is an understanding of the terms and concepts used can be any one of us closer to the truth Sufi knowledge. This article features Sufi Rumi's works show that it is trying the apparent separation of the true Sufi mystic from False Sufis, It review about Rumi's positive view about Sufism and Sufi that came in Rumi's work.

Keywords: Rumi; Sufi; positive view; Masnavi

1. INTRODUCTION

One of the richest subjects in Persian literature is mysticism and Sufism that entered in Persian literature with the appearance of Sanai in fifth century and continued with poets as Attar, Nezami and Araghi finally by Mawlana reached its peak. Mysticism among the Muslims is the approach is a blend of philosophy and religion, according to its adherents, it is way that they can achieve Allah. Sufis in various subjects such as politics, society, and psychological reflections have different opinions. Nicholson believes popularity of Sufism in Iran on several factors, including factors outside of Islam, especially Neo-Platonism thought .

Rumi was living in a century that Sufism was expanded. Jalaluddin was born in a family who were familiar with Sufism. During childhood he was familiar with the terminology and many concepts of mysticism and Sufism. Rumi in recognition of conduct and to explain and interpret the mystical secrets is the best among all poets are familiar with mysticism. He could illustrate well these basic concepts with unique stories and anecdotes. Undoubtedly, Understanding Sufism would be very difficult.

The Masnavi, or Masnavi-I Ma'navi (Persian: *مثنوی معنوی*), also written Mathnawi, Ma'navi, or Mathnavi, is an extensive poem written in Persian by Jalal al-Din Muhammad Balkhi, the celebrated Persian Sufi saint and poet. It is one of the best known and most influential works of both Sufism and Persian literature. The Masnavi is a series of six books of poetry that together amount to around 25,000 verses or 50,000 lines. It is a spiritual writing that teaches Sufis how to reach their goal of being in true love with God.

2. DEFINITION OF SUFISM AND SUFI

There are different views about the root cause of Sufism. Some people believe Sufism Reactions Iranian Aryan thought against Arabic Islam. Some people know Sufism from Hindi thought and their proof is that existence of many similarities between Sufism and Hindi. some people know it is from Greek and neo-Platonic thought. Another know Mysticism origins from Christianity and monasticism and others believe that it is totally independent. Sufis also don't accept of any of these definitions and believe that "Sufism is the inner essence of Quran and Hadith of the Prophet, and result of the discovery and witness God's saints that with the way of Self-purification and refined interior they were deserving of God's blessings". Doctor Zarrinkoub in the book of *Search in Iranian Sufism* Character and manners of the Prophet and also benefit from the Quran, knows Foundation of Islamic Sufism (Zarrinkoub, 1997, 22).

About the genesis of the term, many historians and scholars have conducted studies. Ibn Khaldun, After many reviewing knew its derivation from the word Suf means wool due to wear woolen goods of Sufism. Maulana confirms Sufi famous derivation from the root Suf means wool and knows Sufi, (پشمینه پوش). For him, mysteries that the word Sufi is derived from Safa roots attaches greater importance. Because the Sufi is one who has decorated his own. About the nature of Sufism Suhrawardi writes: "It should be understood that the Sufi attempts constantly at self-purification and treatment of heart". (Suhrawardi, Avarefol Maaref, p 24). Marouf Karkhi one of the renowned mystics, says about Sufi "Sufism is getting facts and taking minutes and despairing of what is in the people 's hands" (Nicholson, D. 1974, P 75). Abu Roudbari says "Sufism is landing on the house of friend and although they know".

Sanai knows three characteristics for Sufi .About Sufis and its features, he says:

خواه بصری و	سه نشان است مــــرد صوفی را
بــــد بود خود	خواه کوفی را
ما حضر بدهش	اول آن کو سوال خود نکــــند
کــــه بیابد	سوال بد نکند
نــــبــــود	دوم آنکه او کسی خواهــــد
	که می شاید
	نکند باطل آن به مــــن رازی
	عوض به روز جزا
	سوم آنکه کس جهان شود بیرون
	مدخر ورا افزون

If we are familiar with the reality of Sufism. we Know Although the words of experts are vary. But the they are close to each other. And in a sense, and the truth will emerge.

3. SUFI AND SUFISM IN RUMI 'S WORKS

In Rumi 's Masnawi , Sufi word and its derivatives are used to 123 verse, 9 times in the first volume, 43 in the second volume, 6 in the third volume, 17 in the fourth volume, 22 times in fifth volume, 26 in sixth volume are used. First appearance of Sufi is in the second

volume and in the story: "Sufi and servant of Khanghah". Sufism is patience in calamities and disasters and patience in trying, Give up worldly attachments, Say no to everything except him, Disconnect all interests, love to understand the moments, Finally, recognizing Allah and connect with him:

ما التصوف قال وجدان الفرخ
ففى الفواد عند اتیان الترح
گفت لا تاسوا على ما فاتكم
ان اتى السرحان واردي شاتكم
كان بلا و دفع بلاهاى بزرگ
وان زیان منع زیان های سترگ

Rumi believed God has created different types of Sufis:

بر در و دیوار جسم و گل سرشت
حق ز غیرت نقش صد صوفی نبشت
تازسحر آن ها نقش ها جنبان شود
تا عصای موسوی پنهان
شود

"Upon the door and wall of the body molded of clay God, in His jealousy, traced the figures of a hundred Sūfis (of this sort). / To the end that by means of magic those figures should move and that Moses' rod should be hidden" [Masnavi, Volume 5, 3807].

In Sufism of Rumi, Sufi Path is the path of love. Sufi left knowledge and the intellectual sciences. Because reason does not understand it.

دل ز دانش ها بشتند این فریق
زانکه این دانش
ندانند آن طریق
دانشی باید که اصلش از آن سر است
زانکه هر فرعی به اصلش
رهبر است

"This party go on the pilgrimage (to Reality) with broken legs, (because) there is a secret way from straitness to ease. / This company washed their hearts (clean) of (the exoteric) kinds of knowledge, because this knowledge does not know this way" [Masnavi, V3, 1123].

Rumi believes If Sufi praises Lord lovely and with heart, God will make this mention to bird of Paradise and like Moses, Sinai Mountain will dance with the light of his beauty and Sufi became perfect and Heart can escape from defects, reach to Allah and with him being one for everybody, It is achievable.

هست تسبیحت بخار آب و گل
مرغ جنّت شد ز نفخ صدق دل
کوه طور از نور موسی شد به رقص
صوفی کامل شد و رست او ز نقص
چه عجب گر کوه صوفی شد عزیز
جسم موسی از کلوخی بود نیز

"Your glorification (of God) is an exhalation from the water and clay (of your body): it became a bird of Paradise through the breathing (into it) of your heart's sincerity. / Mount Mount Sinai, from (seeing) the radiance of Moses, began to dance, became a perfect Sūfi, and was freed from blemish. / What wonder if the mountain became a venerable Sūfi? The body of Moses also was (formed) from a piece of clay." [Masnavi, V1, 866].

Rumi concluded, all Sufis are not right and not all are invalidated. So will it be tested and among them should chose real Sufi:

آنکه گوید جمله حقند احمقی است و آنکه گوید جمله باطل او
شقی است
در میان دلق پوشان یک فقیر امتحان کن و آنکه
حق است بگیر

"He that says, "All are true" _tis folly (on his part); and he that says, "All are false" _he is damned." [Masnavi, V2, 2942].

4. RUMI 'S POSITIVE VIEW ABOUT SUFI AND SUFISM

4. 1. Become (present) time (Ibn al-vaght)

Ibn al-vaght word is a word that has a negative from view of popular. But for Sufism is used differently. The term from the perspective of public It is a type of ugly insults. Someone to achieve goals, he will do anything and flattery and orientate to each side that he looks his benefits. But this word from look of mystics say **who** knows the time and lives in the moment. And in that moment, Sufi knows himself mystic. He doesn't neglect from moments to achieve Allah. Being (present) time is One characteristic of a true Sufi.

صوفی ابن الوقت باشد ای رفیق نیست فردا گفتن از شرط طریق)

"The Súfi is the son of the (present) time, O comrade: it is not the rule of the Way to say 'To-morrow.'" [Masnavi, V1, 133].

From view of Rumi Safi is higher than Sufi because Safi is not convicted and recessive possession of "present" and "time". He actually is Abu al-vaght he is not Ibn al-vaght:

صوفی ابن وقت باشد در مثال لیک صوفی فارغ است از وقت
و حال
حال ها موقوف عزم و رای او زنده از نفخ
مسیح آسای او

"In similitude the Súfi is "the son of the time," but the pure one (şáfi) is unconcerned with "time" and "state" ./ "States" are dependent on his decision and judgment; (they are) vivified by his Messiah-like breath." [Masnavi, V3,1426].

4. 2. Journey

Most elders and Sufis insist on a journey. Rumi emphasizes this principle and believes travels improve insight of seekers and their understanding from the world around them. On the other hand, they familiar with the manifestations of God's wisdom. Sufi rears himself independent by journeying and it is practice to not dependent to the worldly attachments. Sufi realizes by increasing its vision to be that should not like those who consider themselves servants of religion But in fact their interests are.

صوفئی می گشت در دور افق تا شبی در خانقاهی شد قنق

A Súfi was wandering round the world till one night he became a guest at a monastery (for Súfis)." [Masnavi, V2, 156].

چون سفر کردم مرا راه آزمود زین سفر کردن ره
آوردم چه بود
از آن همه میلش سوی خاک است کاو در سفر سودی نبیند پیش
رو

"When I travelled, the Way tried me: what was the present I brought (home) from this travelling?" / 'Tis from all that propensity of his towards earth that he sees before him no profit in the journey." [Masnavi, V2, 1809].

4. 3. Burnish and polish inside

Rumi believes Sufi who polish inside highly without repetition and books . This topic is expressed in beautiful shape and skillful these verses;

رومیان آن صوفیان اند ای پدر بی ز تکرار و
کتب و بی هنر
لیک صیقل کرده اند آن سینه ها پاک از آز و حرص و بخل و
آن کینه ها
آن صفای آیینه لاشک دل است کونقوش بی عدد را
قابل است

"The Greeks, O father, are the Súfis: (they are) without(independent of) study and books and erudition, / But they have burnished their breasts (and made them) pure from greed and cupidity and avarice and hatreds./ That purity of the mirror is, beyond doubt, the heart which receives images innumerable." [Masnavi, V1, 3483].

دفتر صوفی سواد و حرف نیست جز دلا سپید همچون برف نیست
زاد دانشمند، آثار قلم زاد صوفی چیست؟
آثار قدم

"The Súfi's book is not (composed of) ink and letters: it is naught but a heart white as snow. / The scholar's provision is (consists of) pen-marks(written letters and words). What is the Sufi's provision? Footmarks." [Masnavi, V2, 159].

4. 4. Hál

"Hal" is special term of Sufi. A group of Sufis were named "Haliyeh" and believe that dancing and whirling around and Sama are "Hal". So he pays it to be unconscious. Sufis are from the heart and "Hal" have not captured the wisdom.

هست بسیار اهل حال از صوفیان
است اهل مقام اندر میان
نادر

"There is many a one of the Súfis who enjoys hál, (but) he that has attained to maqám is rare amongst them." [Masnavi, V1, 1438].

4. 5. They are the mirror of life

Rumi's Masnavi, in volume One came that It has been the custom of kings that on the left are the champions and theologians are in the right Because the pen is always at right hand and Sufis are ahead because they are the mirror of life. Constantly polish breasts by noting and praising to mirror to accept new role and those who are good wants this precious mirror.

صوفیان را پیش رو موضع دهند
کاینه جان اند و ز آینه
سینه صیقل ها زده در فکر و ذکر
تا پذیرد آینه دل نقش
بکر
هرکه او از صلب فطرت خوب زاد
آینه را پیش او باید
نهاد

"They give the Súfis the place in front of their countenance, for they (the Súfis) are a mirror for the soul, and better than a mirror,/(Since) they have polished their breasts (hearts) in commemoration (of God) and meditation, that the heart's mirror may receive the virgin (original) image. / Whoever is born beautiful from the loins of Creation, a mirror must be placed before him." [Masnavi, V1, 3153].

4. 6. Meditation

Rumi believed When Sufi deals meditation and drowns in the love of God, His soul is released from the time and space. Because this rope is reason of aging young people and this is reason that human can not forget this mortal world. and when Sufi does meditation and would be released from this rope, will be *Mahram of God*:

ساعتی با آن گروه مجتبی
چون مراقب گشتم و از
خود جدا
هم در آن ساعت ز ساعت رست جان
ز آنه ساعت پیر گرداند
جوان
جمله تلوین ها ز ساعت خاسته ست
رست از تلوین که از ساعت
برست

چون ز ساعت ساعتی بیرون شوی
چون نماند محرم بی چون شوی

“When for a while I had taken part with that elect company in contemplation (of God) and had been separated from myself, /At that very hour my spirit was freed from hours (of Time); (I say ‘freed’) because hours make the young old”/All changes have arisen from the hours: he that is freed from the hours is freed from change./When for an hour you escape from the hours, relation abides not: you become familiar with that which is without relation.” [Masnavi, V3, 2072].

هین مراقب باش ، گر دل بایست
کز پی هر فعل چیزی زایدت

“Hark, be observant if thou wouldst have a (pure) heart, for something is born to thee in consequence of every action.” [Masnavi, V4, 2467].

صوفی در باغ از بهر گشاد
صوفیانه روی بر زانو نهاد

“Inasmuch as the knee is the Sūfi's school, the two knees are sorcerers for solving a difficulty.” [Masnavi, V3, 1173].

5. CONCLUSION

Sufism is not only tradition, not science. It is morality. According to Sufi, Morality can be reached ,In the Rumi's view Who is a Sufi and Sufism that cleaned heart and his attention has led him(God). It can be said Masnavi is one of the most valuable resources about Sufism, we can see Many Sufis criteria of both positive and negative views. It is expressed about the real Sufi very useful texts, He sees everything from God and only for God. In Masnavi there are ten stories about Sufi.

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