

The Means of Mystical Knowledge of Maulana Jalaluddin From The Point of View of Allameh Jafari and Allameh Tahanvi

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Abstract

One of the important conditions for the use of scientific, purposeful and program-based method in mystical research is to determine and explain the tradition and mystical disposition of mystics, or in other words, the principles and practices of Islamic mysticism. The methodology of knowledge is one of the main features of mystical traditions that can be derived from various sources, quotes, and, discovery and intuition. This study seeks to investigate the reflection of traditional and rational methods in Masnavi, and to prove 'discovery and intuition' as the only reliable epistemological method. The other two methods are valuable when they are consistent with discovery and intuition. In other words, according to Mawlana's tradition and mystical disposition, theology (the knowledge about God) depends on self-knowledge (the knowledge of the Self). Therefore, the seeker, using various tools of intuition, strives to gradually increase his mystical sensations to come out of himself and what is beyond God and to reach to knowledge. In Masnavi- Ma'navi, it starts from the order of the purity of the inside and goes on with love. It is then perfected in a state of intoxication and amazement, until at least the seeker at the ending stage is completely devoid of non-God entities and moves only in His power and will. At this stage, the seeker achieves his ultimate goal, that is, monotheism or the knowledge of God.

Keywords: Knowledge, Soul, Cultivation, Love, Sokar, Astonishment, Annihilation

Introduction

That the issue of the reality of the external world is ahead of the theory of identification, or vice versa, has been reported differently among the experts. Some, like Kant and many philosophers after him, believe that reason, in the role of a means of identification, has preceded the principle of reality, and some believe that the issue of the reality of the external world precedes the theory of identification; But some researchers and theologians are of the opinion that there should be a difference between proof and proof; Because the issue of epistemology takes precedence over everything, even the issue of the reality of science; Because until the theory of knowledge is not clarified, the proposal of big issues will never be useful; But in terms of proof, the discussion of identification will be after many issues. (Javadi Amoli, 1378, Vol. 1, p21.) In addition to what was said, the solution to the problem and the riddle of the era and the connection between the two sides of identification and reality will be that some epistemology is self-evident and indisputable, and with it one can prove a part of the principle of reality, the existence of the world, the principle of knowledge, and the principle of abstract realism; Then he examined and researched its detailed contents. (The same-p 23.) Talking about ontology and the principle of knowledge, that is, proving the principle of the existence of science and expressing its abstraction and the relationship between the mind and the object, is one of the issues related to philosophy.

One of the issues that can be considered in the subject of identification is whether it is possible for the searcher to get to the knowledge of the nature of things, or whether knowledge of things will be limited to complications and characteristics. Among some Islamic thinkers such as Ibn Sina, there is a belief that a person cannot get to the root and truths of things, and in the field of knowledge, he can only identify the most obvious properties and complications. Because according to the limitation of the subject

of identification, it will not be possible to reach the object that has unlimited real presence in it, in real form.

The types of attitudes and approaches are different in terms of knowledge, sources, tools, limits and gaps, and reaching the truth from the point of view of theologians, philosophers and mystics, which sometimes leads to fundamental and fundamental differences; however, in this article, we will try to put epistemology from the mystical perspective of Rumi. (Zarinkoob, 1367: p 18).

Research question: What is the means of Rumi's mystical knowledge from the point of view of Allameh Jafari and Allameh Tahanvi?

Hypothesis: Molavi considers all levels of knowledge valid; But from the point of view of Allameh Jafari and Thanavi Molana, the truths of the world are not limited to the intellect and senses. Intuition that has a higher order. According to Rumi, the most complete way to know the Almighty is intuitive knowledge. This kind of knowledge is obtained not through theoretical thinking, but by observing the facts, visiting houses and authorities, leaving worldly ties, and purifying the soul.

The importance and necessity

The importance and necessity of epistemology is due to the fact that achieving a comprehensive and comprehensive worldview, but also any kind of attitude, will be based on the underlying and substructural issues of knowledge. The stages and degrees of knowledge and the degrees of humanity depend on the type of attitude in its tools and sources. In addition to what has been said, the necessity of epistemology can also be realized through the precedence of epistemology over existentialism in the position of proof.

Usage: The epistemic tools and tools of mysticism are different from other sciences and knowledge. While in sensory and intellectual sciences, one of the active powers of existence, which is the power of the mind, intellect, and sense, are known as the tools of knowledge, and all of these are born of the soul and are of its levels, mystical knowledge is based on the belief that the only tool that allows us to know the truth of existence and to know it, as it is, is only struggle and austerity.

Because the seeker realizes the truth of the existence that is around him through the cultivation of the soul and the purification of the heart. And in this way, it is possible for him to achieve the correct knowledge of God, himself and the world. And there is no other tool and way for man to know the facts of existence and the truth of monotheism. Hakim bases his knowledge and desires on rational arguments and analogical premises and order of logical cases to reach a conclusion. The theologian also bases his knowledge and goals on rational reasons and narrative evidence to obtain correct opinions and certain rules. But the mystic bases his knowledge and desires on intuition, discovery, and conscience, and this knowledge for him is through divine grace, manifestation, and induction, which is sometimes interpreted as discovery and sometimes as inspiration. The work tool of a philosopher is reason, logic and reasoning, but the work tool of an aspirant is the heart, struggle, refinement, refinement, movement and struggle inwardly. The fact that the heart is the main tool that mystics rely on to achieve certain knowledge is a subject that is shared by mystics and mystics. And their words in denying the ability of the intellect to fulfill the role that the heart has and the task it performs are coincidental. That is why Ibn Arabi says: "The heart is a place of discovery and inspiration in the eyes of the Sufis." It is a tool of knowledge and a mirror in which unseen meanings appear." (Ibn Arabi, 1370 vol. 2, p. 4. Razy. 1379. p20.) Therefore, philosophy relies on rational principles in its arguments, while mysticism uses revelations as the main tool in its arguments, and after that, explains it through reason.

According to the hadith " He who knows himself knows his God (Ibn Abi Al-Hadid, ١٤٠٤: vol20. p 292)), the method of reaching knowledge in the first mystical tradition is based on the two main poles of God and man; In other words, the acquisition of knowledge is based on the mystic's personal and individual relationship with God and the amount and type of his mystical achievements and revelations. According to his mystical tradition, Rumi also believes that self-knowledge is a necessary precursor to God-knowledge, and after self-knowledge, God's knowledge is achieved:

بهر آن پیامبر این را شرح ساخت هر که خود بشناخت یزدان را شناخت

Therefore, the Prophet explained this, whoever knows himself knows God
(Maulavi, 1373: 726)

According to Allameh Jafari, there is a connection between the knowledge of God and the world of existence and the human soul. And as much as a "superior" man looks at the universe with more awareness and deep insight, he will understand God's existence with more beautiful and glorious attributes. But knowing the path itself provides superiority for more and more diverse knowledge, according to Jafari. The connection between self-knowledge and God-knowledge is in the following matters: the human soul is single.

1 Man is not just a material thing that is surrounded by matter, form, movement and laws of these three, in the same way, God is also a reality above matter, form, movement and their laws.(Jafari, 1373.vol. 11, p. 624.)

2- Although the human soul is related to the body, it has the authority and management of all material organs and instincts and internal and human talents. The Almighty God is also in charge of its authority and management in relation to the world of existence.

3 Just as the human soul is stable in relation to the movements and events of the world and is above time, God is also above occurrence, change and time in relation to the world.

4 The human soul, having inherent unity, has attributes that do not harm its unity, while God also has inherent unity, he has a set of inherent attributes that do not conflict with his inherent unity.

5 He invented and created the universe without any previous existence, that is, without previous matter or monster, and he did not need any means or experience in creating beings. The human soul is also constantly creating and innovating unprecedentedly in imaginations, confirmations, abstractions, embodiments, and some internal activities and currents. .(Jafari, 1373.vol. 11, p. 62V.)

Allamah Tahanwi says in the explanation of these verses: The Messenger of Syria said that whoever knows himself knows God, because when he understands that the reality of me is semen and some menstrual blood, then he will understand that my perfections are gifted by God Almighty, therefore he will know the greatness of God and humble himself before Him.

The advantage is that blood and semen are also gifts of God Almighty, but they are not attributed to God because of weakness and meanness, and these perfections were given to you for the purpose of making the treasury of divine power known to you. And by understanding this, you will seek other perfections. It should not be said in the present tense or in the past tense that he has nothing but this. That is, he should not leave the person who seeks perfection. Look at a man who is a gardener who shows some apples from his garden as an example so that you can know the condition of the trees and their fruits in the garden. Or the merchant shows a handful of wheat so that you know how the condition of the wheat is. Or the teacher explains for a point, so that you can understand his knowledge. Therefore, Haqq Subhanah has also exemplified His perfections for you, so that in such a situation you may know your perfections from Haqq SubhanahuwaTa'ala.(Tahanvi,2013 vol. 4, p. 969.)

Therefore, the two epistemic poles of God and man are mutually related; On the one hand, according to the hadith of Qudsi, "كُنْتُ كَنْزاً مَخْفِيّاً فَأَحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ لِكَيْ أَعْرِفَ" (Bihar al-Anwar,1403 Vol. 84, pp. 198. (Bersi, 1422. p 41))I was a hidden treasure and I wanted to be known, so I created people to be known.

The reason for the creation of the world is God's love to know himself. On the other hand, the inner aspect of man, that is, his soul, heart, and divine spirit (Hajr: 29), draws him to the truth in order to gain more perfection and knowledge from an infinite source. Now, according to what has been said, the narrative and intellectual method is a guide to some extent, and the knowledge of the worlds and the knowledge of the truth are beyond the limits of the human intellect and all the intellectual and narrative sciences, and the seeker must reach the knowledge of the truth through discovery, intuition, and the perceptions of his heart. The way of discovery and intuition is based on receiving and absorbing the hints of truth and divine inspirations. The quality of this absorption is based on the extent of its connection with two theoretical and practical forces; "Theoretical power is the thinking that leads the mystic to the knowledge of the truth, and practical power is the power that originates from mystical transactions and has a solid connection with theoretical power."(Mir Bagheri Fard, 1394, p. 29.)

1- Self-cultivation

Based on the hadith "" He who knows himself knows his God (Ibn Abi Al-Hadid, 1367: 20 292)", according to Maulana, self-knowledge, which is one of the main poles of the first mystical tradition, is dependent on its refinement and cultivation. It has been stated many times in the Masnavi. that the veils and rusts of the self, including partial sciences and debating intellect, prevent receiving divine truths and seeing the face of Allah, and until the seeker overcomes the air of the self with austerity and refinement of the self under the shadow of the elder's guidance (general intellect), he will not reach the knowledge of the truth:

باد در مردم هوا و آرزوست چون هوا بگذاشتی پیغام هوست

Wind is air and desire in people. When we give up our dreams, we receive a divine message . (Maulavi, 1373: 47)

Molana and "Nafs"

The theory of "soul" in Maulavi's philosophy is in line with the general Qur'anic and mystical attitude, in this sense, Maulavi also considers the soul to include three levels of existence: Nafs Amara (the soul that commands evil), Nafs Luamah (the self-blaming soul) and Nafs al-Sahidate (the calm soul). However, in Molvi's terminology, the word "soul" in most cases refers to "nafsamara" or evil soul, and what follows in this speech also refers to the soul in the same sense. The concept of "soul" plays a very important role in Molavi's mystical doctrine and especially in his view of man. The rare sensitivity of this phenomenon in his ontological apparatus is clear from the place where we see that he considers the entirety of the holy book of Muslims, the Qur'an, as an "explanation of the wickedness of the souls":

جمله قرآن شرح خبیث نفس هاست بنگر اندر مصحف آن چشمت کجاست

The Qur'anic sentence is a description of the evil of the soul. Look inside the Mushaf, where is your eye? (Maulavi, 1373.D. 6/4876)

Among the other characteristics that Molavi attributes to the ego are: evil, arrogant, wicked, deceitful and untrustworthy. He also uses similes such as: "idol", "inner enemy", "strong bond", "dog", "wicked mother", "fire", "dragon", "fire", "hell", "seven-headed hell" in depicting the soul.

The important point is that even though the position of "confident soul" is one of the rare blessings of a human being, it is extremely difficult to reach and achieve it, but in Mawlawi's view, it is the duty of every human being to strive with all her might in the direction of achieving this high position, which is the only level of human development

اندر این ره می تراش و می خراش تا دم آخر دمی غافل مباش

In this way, you will shave and scratch, don't be careless until the end (Maulavi, 1373.D. 1/1832)

Allameh Jafari and Allameh Tahanwi both say with the same voice: Everything that can be seen from the manifestations of the world and man has undergone transformation and change, because the order and structure of the world is in general change, the sign of decline and annihilation is imprinted on the foreheads of all beings and their affairs, except those beings who have found a divine aspect. If a being wants to enjoy the blessing of survival, if a being wants his benefit to continue, he must relate himself to the only God.

By observing the various and conflicting activities within the human being, this issue has been raised for some thinkers that this is not compatible with the truth of the soul, and they have proposed solutions to solve this problem:

- 1 Some believe that the human soul is a multifaceted reality. Like the human spirit and the royal spirit.
- 2 The human soul has two steps or two levels. Turning to the first principle, i.e. the world beyond nature and turning towards nature.
- 3 The human soul has two levels. The surface level facing nature and the deep level that does not follow natural laws.
- 4 The human psyche has different realms such as conscious, unconscious and semi-conscious.

Allameh Jafari analyzes two procedures or two levels of self or "I" as follows:

A) The level adjacent to the nature of the soul refers to that level of "I" that is close to the nature of the body, and communicates through this body or the objective world. In order to enjoy this level, the self naturally uses the senses and instincts and other physical requirements to manage the body. This level of ego or self that manages instincts, joys and sorrows is affected by them;

B) The level adjacent to the supernatural, Jafari sometimes interprets this level as "spirit". At this level, body management is beyond influence and communication with the body and nature. This level of the soul includes the management of human evolutionary life, in other words, the desire for excellence and perfection of a person is related to this level of me. Jafari considers the third theory to be that of Bergson and the fourth theory to be that of Freud. According to him, Molavi also believes in the second theory. (Jafari, 1373, vol. 1, p. 21.)

Allameh Tahanwi says: It can be said that there are two worlds in man; One is the physical and material world, which we all see with our eyes and touch with our hands, and the second is the inner world, which we can neither see nor feel, and the soul belongs to this world. In this physical world, the heart beats and fears, requests increase and decrease, dreams and desires are formed, happiness, sadness, hatred, love, self-sacrifice, hatred and many other states arise, and the important point is that this hidden world that we are unable to see is the main world of man, as long as the system of this world is in place, man remains alive and enjoys all his rights in his daily life, but as soon as this world is destroyed, man will perish and all his rights will be destroyed. They take him away and call him dead; So, just as this human body is sometimes affected by diseases, different situations and unpredictable problems, in the same way, his soul is also affected by many things such as sadness, arrogance, hypocrisy, selfishness and other spiritual diseases. (Tahanavi, 1399 pp. 47-48)

When self-cultivation is found to be achieved through struggle and austerity, remember that struggle and search are not complete without effort. Because in Mujahideen without a complete sheikh, there is fear of harm. This proved that death is not possible without the training of a perfect sheikh, so you must have a firm footing of this death and do not get depressed when you have a firm footing, but understand that it is a blessing. It is Haqq Subhanah and whatever power Mahmud was born in you must be absorbed from here, so Haqq Subhanah says the snake of Ramit is Azermit, Wali Allah Ramieh means, O Messenger, throwing pebbles at you was not from your personal power. It was also our success and the result that was proved is not your action, but ours, so it should be said that you did not throw, but we did, so it is completely correct to confirm it and otherwise. It should also be speculated and should be eaten, whatever arises in the soul. (Tahanvi, 2013 vol. 2, p. 707)

2- Love

The concept of love that an impartial psychologist interprets is different from the concept that the lover wants to define, because the units that the lover will use in defining and explaining love are prohibited from entering the realm of sense and reason, but those concepts themselves are waves of love that the lover expresses to chart his psychological state. If he wants to deliver those waves to his brain and analyze and interpret them in that workshop, it is just like he examined the photo of a dead fish on land instead of a live fish in the sea, but the lover is incapable of even understanding love itself, which is a mixture of attraction to beauty and greatness, and should and should not be, and is variable and constant. (Jafari, 1373 Vol12, p218. Ibn Arabi, Bitā, vol. 2, p. 323)

And if the definition of love is a person who is not in love, in addition to the fact that it is not possible to define any of the psychological phenomena and recognize it without personal perception, this phenomenon in every person that arises transforms all his internal units and currents and creates a special personality whose only actuality and flow is love that defines it, so the concepts that will be used in identifying love will be nothing but a handful of concepts abstracted from the properties of love, like a photographic camera that takes a picture of an airplane moving at a thousand kilometers per hour in space. without a doubt, that rapid movement and hundreds of components and internal activities of the plane will be removed from the photo, and since the specific mental movement and

excitement that is the product of romantic passion will be removed from the definition, in fact, it is like that love itself is removed from the definition of love. (Jafari. 1373. Vol 12, p219)

AllamehTahanvi divides love into two types: intellectual and physical

Love is a desirable intellect and that is to act on the commands of the beloved and destroy his wishes and will in the implementation of these commands and does not put anything before his command. Natural affection is the name, the desire of tension and dependence. It is a law that natural affection is always in a certain degree and others differ from each other in having it. Natural love is optional and this type of love is based on human nature. Since this type of love is not available to individuals, it is assigned to "intellectual love". Intellectual love is the love that a person should have for Allah and His Messenger, and this is the intention, now some people may have a lot of physical love for them.

Natural love: If a disbeliever disrespects God or the Holy Prophet, the blood of every Muslim will boil and he is ready to die and die. It is clear from this that natural love is present in every Muslim, there is only one point and that is that a slight stimulation is needed to create natural love.

Intellectual love is necessary for faith, not physical love. The Prophet ﷺ said:

Al-Nisaburi. 1374. p 44 Imam (لا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاٰلِدِهِ وَالنَّاسِ أَجْمَعِينَ.)

(Hanbal 13959.

. I will not take you to believe until Allah and His Messenger are loved by him... None of you will reach the perfection of faith as long as and His Messenger do not become more beloved to him than others. In this noble hadith, love is intellectual. Intellectual love must be great for the Holy Prophet, and the criterion is to follow his essential commands and, when conflicting with other issues, prefer his commands over other issues. There is no doubt that "the natural love of every Muslim for the Holy Prophet is great, but the duty of the Shari'ah is intellectual love, because if the natural environment is low, there is no disadvantage for a Muslim. Every Muslim prefers his humiliation over the humiliation of his parents and cannot tolerate the slightest insolence and disrespect to the dignity of Allah and His Messenger, so it is clear that, Alhamdulillah, the nature of Muslims' love towards Allah and the Holy Prophet is high. One of the signs of lack of intellectual love is that a person prefers the satisfaction of the creature over the satisfaction of the mind.(Tahanvi.1399 p. 103)

The method of increasing love and pleasure is also good in some cases; if you enjoy the blessings of God, it will increase your love for Him, for example, when you want to drink water, drink cold water so that every part of your being says Alhamdulillah.

The secret of the superiority of intellectual love is that intellectual love is better than "natural love" because intellectual love is based on belief and usually the belief of a person changes very rarely, except rarely and rarely, but the source of stubbornness is the emotion of the ego, and the emotion of the ego always changes when it is excited and there is a high possibility of slipping in it. Usually, everyone has love for their family and children, and this love is submissive love and not rational. In addition to humans, all animals also have this natural love for the family, so this kind of love is not perfect and is not a duty towards God and the Holy Prophet(Tahanvi .1399p. 104)

3 - Sukr and amazement

The lover's speaker is so amazed by divine love that he does not dare to tell the truth. A person who achieves inner intuition, no matter how eloquent he is, neither likes to express it, nor can he express his inner revelations in the majority of words. Maulana says, "Speech is the shadow of the truth and a branch of the truth.(Maulavi, 1397. p. 7. Ghazali: Vol. 4, p. 279)

With an expression full of enthusiasm, Rumi guides the seekers on the path of truth to reach the truth. In this process, familiarity with the two terms sahu and Sokar is necessary and necessary for the followers of the tariqat. On the way to the exaltation of the human soul, Rumi steps from the stage of the Sharia and knowledge of knowledge, awareness and consciousness to the stage of truth and truth, and he dies in the existence of his beloved. Sokar in the word means drunkenness and unconsciousness, and Saho means awakening and alertness. In the term, the meaning of Sokaris: the

quality of the soul that causes the expansion of the soul, and it is a form of neglect that is caused by the dominance of the Lord. In general, when love and affection reaches the last level and overcomes animal and human powers, a state of amazement and inebriation and astonishment emerges and stuns and confuses the seeker. They say that the stage of selflessness is called the stage of drunkenness, in which the seeker has no religion, no reason, no piety, and no perception, and has disappeared into the state of nothingness, and is drunk and surprised by the wine of purity, and finally falls into the soil of humiliation and nothingness. And the meaning of Sahu is: the return and return of power and pure strength, and the return of the rules of gathering and dividing to its place and establishment, and its expression is that when the seeker's existence eventually becomes mortal and consumed due to the predominance of the lights of essence, God - SubhanahuwaTa'ala - in the emergence of the second, will leave him a being that will not be disintegrated and disintegrated by the shine of the lights of essence. And repeat every description of him that has been passed down

. Therefore, the intellect, which is a clean relationship, should return to you. One of the most important indicators of the Khorasan mystics, including Rumi, is the belief in Sokar and its preference over vigilance and vigilance. In the terminology of Sokar mystics, it means when the intellect of the seeker is overcome by seeing the beauty of the beloved; To be absent from the distinction of objects and not to know what to say from the end of selflessness, forgetting and ignoring oneself in the rank of love causes drunkenness and bewilderment in the seeker. In other words, love leads to intoxication and amazement and these two arise from love. Intoxication is a state in which, due to the predominance of lights, the unseen, the judgment of outward and inward commands is canceled by returning from this state of wakefulness. Therefore, alcohol is a form of absence, which means that it enters the heart of darkness, whether it is the predominance of God's attributes or the reminder of punishment and reward. And when he regains consciousness, all the presence comes, and sometimes this absence is called "presence", which means that presence,(Tahanavi, 2013.Vol. 1, p. 179) according to Rumi's truth, also counts Sokar and amazement among the results of love, which is the end of all the arguments of the partial intellect:

حیرتی آید ز عشق آن نطق را ز هره نبود که کند او ماجرا

A surprise comes from the love of that speech which is not the ability to express it (Maulavi, 1373.p773)

With this situation, the question arises as to why a large group of mystics and high-ranking thinkers were interested in the astonishment of the cloud, isn't astonishment the opposite of thought? Isn't it surprising to be immersed in doubt?

To answer this question, Allameh Jafari divides surprise into its types:

First part - basic and superficial surprise

The second part of the astonishment born of ignorance

The third part - astonishment caused by doubts

The fourth part - astonishment along with knowledge

The fifth section - the wonder of knowledge and thought

Astonishment, part 6 - Great and ideal astonishment. O my God, increase my astonishment. This verse is also mentioned in the Holy Qur'an, saying: Oh my God, increase my understanding. If we don't have access to an authentic document about the above narration document, considering the themes of other verses that recommend careful attention and full awareness to the universe and its relationship with God, we will see the advice of the same ideal and great wonder. Of course, the Holy Prophet enjoyed it completely.(Jafari. 1373.Vol 6, p 643- 647.)

Therefore, the attachment of the desire to achieve knowledge to the feeling of amazing greatness is the most decisive reason that the sixth type of wonder is in no way comparable to the five types and it is the highest position that a human being can achieve in terms of knowledge.

Sell your intellect and buy the art of amazement

So, O spiritual son, sell your worldly and partial wisdom and buy amazement instead. Move towards humility and modesty, not towards Bukhara. The meaning of amazement here is not reprehensible and ignorant astonishment, but astonishment that is derived from knowledge and knowledge. But there are several possibilities in connection with the word "Bukhara". One is that Bukhara is the famous city across the Nile, which was the center of some Islamic governments, the center of publishing Islamic sciences and knowledge, and the capital of the Samanid state. Therefore, it is possible that "Bukhara" in this verse is a manifestation of royal glory and apparent majesty. Therefore, the meaning of the second stanza is: the path of humility, not the path of outward majesty. Or it may be that "Bukhara" here is a manifestation of the tendency towards superficial sciences, because as it was said: Bukhara was the center of various sciences. In this case, the meaning of the above stanza is: Follow the path of a dervish, not the path of Qayil and Qal and the masters of science. In short, try to become a pure Sufi, not a scholar in formal and verbal sciences. Some have also read "Be Khara" and interpreted the second stanza as follows: walk with humility, not with hardness and coarseness like a thorn stone. "Khara" here is an allusion to the cruelty of the heart. Because the opening of work in the presence of the Lord is the closure of humiliation and humiliation, not tied to a heart like a hard stone. The first aspect is closer to correct. (Tahanvi, 2013. Vol. 3, p. 250)

On the other hand, amazement is also an important principle to achieve this level. In a clear example from the fourth book, the story of the destruction in the corner of the Al-Aqsa Mosque and Suleiman's sadness, Rumi explains the connection between the tools of drunkenness and surprise with the concept of reason. This story is a symbol of worldly and otherworldly attachments that make people busy with themselves and neglect the remembrance of God. The basis of cleverness is partial intelligence, and relying on it causes pride and resentment. Iblis also considered himself superior to Adam by bringing logical arguments, and because he stood against God's order with a partial intellect, he failed to recognize the vast and deep sea of the world of meaning. But a loving person does not have cleverness and reasoning and submits to the command of the right. Therefore, by choosing the tool of love, one is protected from delusion, doubt, and pride of partial reason and also reaches the fruit of love, which is surprise. The basis of surprise is the opinion, and according to the mystics, the opinion is equivalent to frost according to the prophetic hadith:

"إتقوا فراسة المؤمن فإنه ينظر بنور الله" (Tirmidhi 1419.No3127.)

Fear the discernment of the believer, for he looks with the light of God

So, an expert is someone who, based on amazement or stupidity, achieves knowledge beyond common sense and understanding. (Maulavi, 1373.p 545.)

4-Annihilation

In Sufi texts, annihilation is the ultimate path to Allah. At this time, the seeker sees nothing but God and knows nothing else but Him. He forgets himself completely and forgets everything in the world except God. (Tahanvi, 1378.vol 2.p)1157 The basis of Rumi's epistemology is also based on annihilation and nothingness: "Two annas do not fit before him, you say anna and he says anna. Either you die in front of him, or he dies in front of you, so that there is no escape; but it is not possible for him to die, neither outside nor in the mind that he will die... Now, since it is not possible for him to die, you should die so that he will manifest on you and rise up." (Maulavi, 1397.p 37) Therefore, in whatever position and rank the seeker is, the goal of all his endeavors and conduct is to die from himself and become nothing. Because anyone who becomes a mortal is subject to the rule of "كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ" (Qasas: 88).

In fact, after passing through the level of la (destruction of partial minds and illusory existence), he enters the level of ella (true survival) and attains genuine knowledge and true monotheism.

عقل را سبیل تحیر در ربود زان قوی تر گفت کاول گفته بود

A flood of amazement steals the intellect .he said stronger than what he had said before. (Maulavi D4.p572)

Allameh Jafari says: In order to obtain knowledge among the four walls of the natural world, we engage in analysis, analysis, and synthesis. These analysis and synthesis are sometimes to obtain minor goals of life, and sometimes to obtain an ideal beyond material life. This analysis, which is as necessary as the necessity of breathing for life, is not discussed and criticized. In order to obtain this ideal life, it is necessary to have a science that can saturate the absolute that exists in the concept of ideal. Acquiring this science requires a general worldview that religions on the one hand and philosophical schools on the other hand undertake. With a careful opinion, those philosophical schools that have made penetration into the depths of existence their basic program, according to Jalaluddin, is similar to the exploration of intelligence under the walls and underground. They know that the answer to any question in the realm of worldview leads to other questions. (Jafari, 1373.vol. 4, p. 718)

AllamehTehanwi divides Fanah into two categories:

The first type: Annihilation of moral verbs and attributes

It means that the morals, attributes and bad actions are removed from the seeker; And in their place, moral verbs and pleasant attributes are replaced. The emergence of the morality of desirable actions and traits is called "survival". In this type of annihilation, mortal things are destroyed and this annihilation is called real annihilation.

The second type of annihilation is the annihilation of essence and existence

This term does not mean that in fact the seeker and the creatures perish, but because the seeker does not pay attention to himself or to any creature due to the predominance of intuition, attributes, and the essence of truth, this type of destruction is called "scientific destruction"; Because it is not noticeable, like a poor person accidentally arriving at the king's court and being so overwhelmed by the king's awe that he does not see anyone there except the king. Now, if he does not notice his state in any way in the meantime, this type of death is called "Fana al-Fana" and some Sufis believe that this type of death means survival. So, the state of selflessness is said to be annihilation, the Sufis call the annihilation of human attributes "QarbNawafi" and the annihilation of essence is called "QarbFaraiz".(Tahanvi. 2013.Volume 1, p. 268.)

Result

Rumi has interpreted the Qur'an with a mystical vision and with discovery and intuition; Because he believes that religious teachings are documented and valuable when they are definitely from the truth; Such certainty is only the product of intuition and revelation of the heart; Therefore, the true knowledge and understanding of the Qur'an is revealed to the seeker by the absorption and destruction of the truth, which is one of the causes of intuition. Intellect is also divided into two types of intellect in the Masnavi, partial intellect and general intellect. A partial intellect with all its evils is not intrinsically reprehensible; Because like other phenomena of creation, it is a ray of light or not from the sea of the whole intellect, which is a guide to some extent due to its limited range of knowledge and is not able to know the truth and understand the beyond material world; But the seeker wants to get rid of the partial intellect in his knowledge journey. Therefore, he attains knowledge with the guidance of the whole intellect, that is, a guardian and a mentor who's complete and perfect truth, speech, and deed are emanated from inspiration and intuition.

Therefore, the most reliable way to discover and intuit the truth, which is the home of the mystic heart, is fatwa and the test of knowledge;because it originated directly from the source of divine revelation. As a result, it is safe from the normal and limited perceptions of commercial science and the errors of incomplete and partial reason. On the other hand, according to the hadith " *مَنْ عَرَفَ نَفْسَهُ* " *فَقَدْ عَرَفَ رَبَّهُ*, the knowledge system of the first mystical tradition is based on the two main poles of God and man. Based on this, knowledge is achieved when the mystic correctly recognizes the position of man and God and understands the way of communication and mutual tension between the two; Therefore, the seeker, based on the degree of interaction of his theoretical and practical power, tries to come out of himself and towards God so that he can reach self-knowledge (knowledge of self) and then God-knowledge. In the spiritual masnavi, this starts with self-cultivation and continues with

love. Then, in sokr and amazement, the stages of its perfection are passed until finally, in the stage of annihilation, the seeker is granted the opportunity to be completely free from other than God; See everything in the right and move only according to his will. So, in this stage, the seeker reaches his ultimate goal, which is monotheism (Knowledge of God).

At the highest level of intuitive knowledge, when the mystic reaches the position of "disappearance" or "collective", no boundary or distinction can be made between the subject and the object, and in other words, the knowing agent cannot impose itself as a knowing thing on the knowing object. Of course, man is not the ultimate agent of cognition and is in a lower rank than what Islamic wisdom calls active intellect. This intellect attains true knowledge due to its connection to the source of grace. Therefore, the mystic, in his union with God, as the principle and basis of knowledge, reaches a state of alertness, which is the peak of his knowledge. In other words, annihilation itself is a stage of knowledge.

The mystics' interpretations place the greatest emphasis on the intuitive-discovery aspect of the experience of death. As a result of austerity and self-cultivation and passing through houses and authorities, mystics finally succeed in observing a truth that cannot be understood through perceptive, sensory, imaginary and even intellectual powers. We know that the conventional perceptive powers, such as sense, imagination and reason, have the ability to know the world in its multiplicity, and in the face of a person with existence, they show him the multiple and distinct faces of beings. Of course, the face of the universe is more multiplicity through the lens of sense; But in the view of imagination and above that of reason, the strains of unity that govern these multitudes occur. Intellect can see the hidden unity in multiple sensations. Zaid, Bakr, Amr and thousands of other human beings look like thousands of different and distinct beings in the eyes of the senses; But reason can see the unity of a kind hidden behind the plurality of people; without this unity being in conflict with that plurality. At the same time, seeing the intellectual unity of multiplicity of beings is reaching a deeper layer of reality that is befitting of sages and philosophers.

They are the ones who can see the dominance of intellectual unity over sensual plurality; The truth that is hidden from the eyes of the public. Therefore, existence consists of two aspects of plurality and unity, which in the eyes of the common people, plurality prevails and unity is defeated and therefore neglected; But in the eyes of people of opinion and wisdom, unity is dominant and plurality is defeated. Now, the same ratio can be observed between the findings of the intellect and intuitive-mystical findings. In fact, by opening the eyes of his heart, the mystic succeeds in seeing a deeper unity than intellectual unity; In such a way that behind the distinctions and pluralities based on which the intellect differentiates and multiplies the beings, it sees the unity of Cairo which dominates the said intellectual plurality; The unity that is the source of all the multitudes of existence; Unity in which all multitudes can be seen in its mirror-like plane. In this way, the mystic perceives himself and all beings in the light of divine unity. However, the mystic's interpretation of this state and status, as annihilation, does not in any way mean nothingness and the destruction of one's identity or that of other beings; Rather, the guardianship and omnipotence of God's current presence and appearance and attributes are the reason for not seeing anything other than Him. Therefore, death is actually a description of mystic intuition; Because in his intuition, you and all beings become mortal in the intuition of his truth and perfect attributes. Annihilation is not a description of beings to say how beings disintegrate and disintegrate, so the intended annihilation is an intuitive matter, not an existential one.

Apart from this, the epistemological explanation is also perfectly compatible with the constructive ontology of Sadr al-Mutalaheen; because according to the Tashkiki school of Sadra, the truth of the existence of something has levels, the level of unity and perfection in the higher levels is stronger than the unity and perfection of the lower levels. Even the existence of the mystic disappears next to the unity of Cairo, the highest order of existence; without the fact that the existence of lower levels or the existence of mystics is not true and will be destroyed. In fact, the intuition of the

supreme and omnipotent unity of the Most High does not leave room for the observation of the multiplicity of nature; although these multitudes have an objective truth.

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