
RESEARCH ARTICLE

Description of Anxiousness Pain: A Hesitation on the Anthropology of Molana

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ABSTRACT

Thinking and reflecting on human nature and addressing this question of what aptitudes humans have is a subject whose history reverts to the creation of humankind. The great God propounded the issue of the genesis of the humans with the angels on the threshold of creation. The discourse between the great God and the angels has cleared the existence of two opposite capacities in the existence of humans. Molana Jalaluddin Mohammad Balkhi, the great anthropologist in the field of culture and civilization of the Persian language, in his works, especially in spiritual Mathnavi by relying on the Holy Qur'an and other religious sources, has launched, on the one hand, what the human nature is. And on the other hand, has pinpointed the issue of what humans should be. The ultimate goal of Molana in this book is just one thing: concentration on humankind and his destiny, and the secret of the immortality of Masnawi has been hidden on this subject. Molana is considered one of the greatest anthropologists in the culture and civilization of the Persian language. His works, including the Masnavi and the Divan-e Shams, are renowned for their deep insights into human behavior and the complexities of human relationships. Rumi's anthropological approach to literature and poetry has influenced generations of scholars and writers, and his ideas continue to be studied and celebrated around the world. Through his unique perspective on the human experience, Rumi has left an indelible mark on the field of anthropology and our understanding of culture and civilization. This article aims to search for the image of such a human in Rumi's system of thought and to address some of Jalaluddin Mohammad's anthropological characteristics, which have been discussed in detail in spiritual Masnavi. In this article, after considering the nature of humans, there are hints and references to the human being in the outlook of gnostic, but the main effort has been to draw a more tangible and realistic figure that reflected on some verses of Masnavi, which can be attainable and observable in every age and time.

KEYWORDS

Human, Molana, thought, Islam, anthropology

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1. Introduction

When we talk about humans, which is regarded in Rumi's Masnavi, it is mostly the same human face that is reflected in our other gnostic texts, and some scholars and researchers have interpreted it as "perfect man" or "superman that man with those qualities that are mentioned in gnostic works, including Rumi's works, is almost inaccessible in the real world. However, alongside such an ideal man, Jaleleddin Mohammad has exhibited a beautiful, pleasant, and accessible sign of a man by enumerating such characteristics as honesty, humility, tolerance, politeness, gentleness, etc., in front of his audience, who is not abstract and far away like the man in gnostic texts, such a man is visible and ready to meet at any age and time.

From the first stages of the genesis of human thought up to this moment, "human" has always been the focus of the world's old and new scholars and researchers. Thinkers of different fields of human knowledge, each of them has looked from their own

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perspective of expertise and according to Molana's words, "everyone has become his friend from his own supposition", and as a result, they gave some titles, such as "the greatest event of creation," "unknown existing", "the version of divine secrets", "mirror of kingly beauty", "The melody of love" and etc. to this prominent element of genesis.

The great Allah in the holy Quran, in the topics that related to the creation of humans, on the one hand, tells the successor of god on the earth, owner of the dignity crown, preserver of divine trusteeship, thankful and, etc., and on the other hand, gave him the adjectives of atrocious, ignorant, ungrateful, traitor and etc. In essence, this matter displays the existence of two different and conflicting talents and capacities in human existence.

Molana Jalaluddin Mohammad also offers such a picture from the human. In Molana's thought system, which is derived from the doctrines of revelation, humans have different and conflicting capacities, and, potentially, they have the talents of goodness and badness in existence. He said: "In the land of this cruel and ignorant creature has been built a glorious palace which is the position of God and this issue which Allah infuse to him from his soul, signifying his glorious presence in that magnificent and glorious palace.

The main concern of all the divine prophets and those who have stepped in the line of the prophets is that humankind pays attention to this great privilege and this divine belonging, to this "letter of divine secrets" to be delivered from a clutch of temporal dependence and in the presence of God's protection reach their ultimate perfection.

The point of ascension and ideal perfection of humankind is directly connected with the cutting claws of the egotistic owl in the land of existence, and the achievement of this perfection and this great privilege, which is the liberation from despicable dependence, is based on knowledge and spirituality, striving and purification of the soul which cannot be achieved with the knowledge of discussion. Knowledge of discussion cannot deliver humankind from despicable. When Molana says about the requirement of following inspiration and religion and caution from recognizing the rational argument that wisdom should be sacrificed in the presence of the prophet, it means that it is shown by the inspiration that wisdom cannot propose any solution. (zarrinkoob, 1374, p 15)

عقل قربان کن به پیش مصطفی	حسبی الله گو که الله ام کفی
همچو کنعان سر ز کشتی وا مکش	که غرورش داد نفس زیرکش
که برایم بر سر کوه مشید	منت نوحی چرا باید کشید

((Balkhi, 1379, V 1407

Someway, the whole of approximately 26000 couplets of Masnawi rotate on the axis of human concept. ,Hatamzada and , 1397). p 10

2. A review of Molana's Anthropology

Molana, relying on Quranic approaches, considers that the origin source of humankind is dust and that the human creator's expectation of this earthly creature is humility. Molana also considers humility as the main requirement of being human in the substantive sense of the word.

The Qur'an mentions that the original source of creation of the human is dust and earth:

إذ قال ربك للملائكة إني خالق بشرا من طين (Quran, Sad, 71)

[Remember] when your lord said to the angels, "I am going to create a human being from clay".

But this is a part of the creation process. In the continuation of the discussion of creation, he admits that he infused his soul into human existence and, therefore, ordered the angels to prostrate themselves to him:

فإذا سويته و نفخت فيه من روحي فقعوا له ساجدين

(Quran, Sad, 72)

When I completed his creation and breathed into him of my spirit, I fell down in prostration to him.

Therefore, the desired expectation of this earthly creature is that besides being humble and meek. It will also have a "high mood" and spend his life with high ambitions.

The perspective of Rumi's project in Masnavi and his other works is also summarized in this same axis, which is to save humans from their temporal belongings, which are full of terrible accidents, and to connect them to their source. Apparently, achieving this

goal is not possible in any other way except through the struggle with the spirit of lasciviousness, gaining knowledge and spirituality, and "except with such experience, the leading of contemporary human that is sinking in his cavity of last is not possible. This is the only course that humans can take to arrive at real success (Zarrinkoob, 1374, p 11).

In general, besides some gnostic characteristics of humans have been mentioned in Masnavi, there are some other features which have been mentioned that can be considered an anthropological perspective of Rumi; on the other hand, we can count as the human image in the Molana,s system of thought.

Let's count these features as follows:

2.1 Self-awareness and self-examination

Self-awareness and self-examination are among the main features of Molana's thought, which have been widely reflected in all of Rumi's works, especially in Masnavi. This concept is the most exalted virtue of humans and, at the same time, the prelude to many other human virtues, including humility, forgiveness, fairness, and each, which are considered one of the most enduring concepts and values of humans.

ای خنک آن را که ذات خود شناخت اندر امن سرمدی قصری بساخت

(Balkhi, 1379, V 2341)

Obviously, Self-awareness requires that a person assess and evaluate himself with all his abilities, weaknesses, beauties, and defects and know his strengths and weaknesses in various fields, an action that, unfortunately, most people are unaware of. On this occasion, Rumi complains about the neglect of some people in several places in Masnavi who are busy and desirous of recognizing knowledge and become unaware and weak in recognizing themselves. (Fazeli, 1386, p 45).

In the Masnawi in "The story of the people of Saba and their asininity and ..." we read:

جان خود را می نداند آن ظلوم	صد هزاران فضل داند از علوم
در بیان جوهر خود چون خری	داند او خاصیت هر جوهری
خود ندانی تو یجوزی یا عجوز	که همی دانم یجوز و لا یجوز
تو روا یا نا روایی؟ بین تو نیک	آن روا وان نا روا دانی ولپیک

(Balkhi, 1379, V 2648- 2651)

And then he presents that self-examination is the essence of all knowledge:

که بدانی من کی ام در یوم دین	جان جمله علم ها این است، این
بنگر اندر اصل خود گر هست نیک	آن اصول دین ندانستی تو لیک

((Balkhi, 1379, V 2654- 2655))

In the opinion of Rumi, a human has a knot, or in his own words an original problem in his life that must devote his power and time to unlocking that problem or knot; and that knot is his own self. But unfortunately, he does not address this important issue and spends his life unlocking other knots that are not helpful for him in their life:

عقدۀ سخت است بر کیسۀ تهی	عقدۀ را بگشاده گیر ای منتهی
عقدۀ چندی دگر، بگشاده گیر	در گشاد عقدۀ ها گشتی تو پیر
که بدانی که خسی یا نیک عقدۀ	بخت پی کان بر گلوی ماست سخت
خرچ این کن دم، اگر آدم دمی	حلّ این اشکال کن گر آدمی
حیّ خود را دان که نبود زین گزیر	حیّ اعیان و عرض دانسته گیر

(Balkhi 1379, V. 560- 564)

2.2 Forbearance and leniency

Forbearance and leniency are among the highest human values that have been emphasized and praised in our literary and gnostic heritage. Today, westerners consider tolerance and leniency among the achievements of Western culture and civilization. It is really unfair to underestimate the contribution of other civilizations and cultures, especially the undeniable influence of Islamic culture and civilization in developing and generalizing tolerance and leniency.

Tolerance and leniency are among the topics that have been repeatedly reflected and emphasized in Rumi's works, especially in Masnawi. In Masnawi, there are repeated recommendations about the necessity of observing tolerance in dealing with deviation and incompetency. (Karimi, 2014, p. 213).

In one of the stories of Masnawi, Rumi considers that in confronting to impolite people, tolerance and leniency are unavoidable and he is believed that those who complain about the ill temperament of others often suffering to that disaster and in fact accuse their adversities to other people.

ای مسلمان! خود ادب اندر طلب
که: فلان کس راست طبع و خوی بد
این شکایت گر بدان که بدخو است

نیست إلا حمل از هر بی ادب
هر که را بینی شکایت می کند
که مر آن بد خوی را او بدگو است

(Balkhi, 1379, V. 771- 773)

We are to be patient with the actions of others, as well as to show patience and self-restraint against the actions of others, as well as the Qur'anic guidance, and when the Qur'an speaks of the characteristics of the believers, the Holy Quran considers one of these characteristics:

Resorting to tolerance and leniency is required for those concerned with reformism in the societies. Reformers should interiorize human values such as tolerance and leniency in their personalities and existences. One of the grants that Allah has bestowed upon his Prophet (PBUH) and reminds it in the holy Quran is that he has developed the features of tolerance and leniency in him (PBUH). We read in the holy Quran:

فَمَا زَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ
(Quran, Aal e Emran, 159)

It is by Allah's mercy that you [O prophet] became lenient to them. If you had been harsh and hard-hearted, they would have dispersed from you.

According to the holy Qur'an, Proper leniency is the main reason for expanding the domain of spiritual influence of every human being.

2.3 Condone and connive

Avoiding and distancing from faultfinding is among the most important human values that have been developed in the best manner in the powerful mind of Molana and have been presented in Masnawi.

One of the most obvious human values in the view of Maolana is to develop the mentality of Condone and connive and avoid faultfinding in the land of existence. This issue is observed and emphasized in his repeated recommendations. These recommendations could be seen in all works of Molana, especially in the Masnawi.

Obviously, these persistent educational and ethical approaches are derived from the holy Quran, and recommendation for these traits is among the concessions and perfections of every human being. (Ketabi, 2015, p. 46).

گفت حق شان گر شما روشن گرید در سیه کاران مغفل منگرید

(Balkhi, 1379, V2350)

In one of the stories in the third volume of Masnawi, Rumi mentions a legendary person who can see far distances very clearly but was unable to see near things correctly.

آن یکی بس دوربین و دیده کور از سلیمان کور و دیده پای مور

(Balkhi, 1379, V2609)

This allegory clearly applies to those who are completely unaware of their personal defects or minimize them but instead, focus on the flaws and weaknesses of others and maximize and exaggerate them. (Karimian, 2013, p. 123). Rumi considers this bad and foul feature a kind of avidity and greed. In Masnawi, we read:

حرص نابیناست ببند مو به مو
عیب خود یک ذره چشم کور او

عیب خلقان و بگوید کو به کو
می نبیند گر چه هست او عیب جو

(Balkhi, 1379, V2629- 2630)

2.4 Decorum and Modesty

In the view of Molana, a man should be polite and modesty. Decorum and modesty, in the specific sense of the word, express politeness and civility in behavior and modesty in speech. (Tayyeb, 2004, p. 67). Decorum and modesty have been emphasized in the best manner in several points of Masnawi. For example, in one case, he considers modesty and politeness as "divine success" and counts the leaving of modesty and politeness as deprivation of the gift of God and distance of divine kindness and mercy:

از خدا خواهیم توفیق ادب بی ادب محروم گشت از فضل رب

(Balkhi, 1379, V 78)

in the next couplet, he expresses impoliteness as the source of sedition throughout the world:

بی ادب تنها نه خود را داشت بد بلکه آتش در همه آفاق زد

(Balkhi, 1379, V 79)

In another place, he considered impoliteness as a cause of adversity and calamity and as an example has reminded the impudence and ingratitude of disciples of prophet Mosa (AS) which subsequent of that, the circulation of divine gifts has stopped upon them:

مآئده از آسمان در می رسید بی صداع و بی فروخت و بی خرید
در میان قوم موسی چند کس بی ادب گفتند: کو سیر و عدس
منقطع شد نان و خان از آسمان ماند رنج زرع و بیل و دایس مان

(Balkhi, 1379, V 80- 84)

In another point, Molana makes distinction between external politeness and heartfelt politeness:

پیش اهل تن ادب بر ظاهر است که خدا زیشان نهان را ستر است
پیش اهل دل ادب بر باطن است زان که دلشان بر سرایر فاطن است

(Balkhi, 1379, V 3219- 3220)

And in the conclusion, about the praise of politeness and blame of leaving it, Molana says:

از ادب پر نور گشته است این فلک وز ادب معصوم و پاک آمد ملک
بد ز گستاخی کسوف آفتاب شد عزازیلی ز جرأت ردّ باب

(Balkhi, 1379, V 91- 92)

3. Conclusion

Molana Jalaluddin, in his works, especially in the Masnavi, has concentrated on introducing and recognising the human concept, "the central secret of existence," more than any other concept. Molana, on the one hand, agrees with the definition of a human being with other mystics, but from another perspective, enumerates some other characteristics which exhibit tangible and real faces of humans in the Molana intelligence system. The ideal and desirable human in Molana's intelligence system has characteristics like honesty, humility, tolerance, politeness, gentleness, etc. The most important finding of this research is that with the obligation to the order of Molana, stepping on the values way and abandoning the rascality that has been spoken in this research could reach desirable humans and consequently obtain the ideal and desirable society and eliminate the war, violence, and despotism from the human communities. According to Molana, all the wars and violence in human communities are the result and product of neglect of moral virtues and disregard for human attributes and characteristics in human existence.

Responding to this main and central question, which place does a desirable and ideal human have in the Molana's intelligence system and to achieve that high place, which steps and stages should perambulate, and which attributes should create and develop in its existence, considered as the main objective of this research. It is significant to state that explaining all characteristics of the ideal human is out of range and responsibility of this research because all characteristics that Molana has counted for the desirable and ideal human do not fit in a paper and require wider and more comprehensive research. It is obvious that completely addressing Molana's anthropology and extracting all his theories in the field of anthropology is a very large project that requires much work and abundant opportunity. Humans of Molana have been shown in minimum cases and relatively. This research will open the way for the researchers to proceed in this route in order to investigate other anthropological sides of Molana and other desirable human characteristics that have been reflected in his works, especially in Masnavi and explain more concepts in this field.

It is expected that researchers consider and explain the desirable human values and indicators in Molana's works, which have instances of it in this article. Also, they expand the subject of humans and anthropology in the works of elders of Persian literature, including Molana, and readers and users of these concepts and discussions by practising these values in their individual, family and social life and help into stabilization and generalization of desired characteristics and obliterating of foul attributes in human existence.

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