



Reciprocity of Wisdom and Love in Molana's Literary Works

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Abstract

The necessity and place of reason and love and their impact on normal and daily human issues is much more than what can be imagined in minds and beliefs. Appropriate research and exploration about it seems necessary. Although a lot has been said and written about the two concepts of reason and love in various societies, but less has been said about the relationship and interaction between them and how they interact, and fewer writers have addressed it. It has been mentioned many times in our mystical texts that love is the purest form of servitude. What is discussed in this research is Maulana Jalaluddin Balkhi's opinion about reason and love. Rumi does not stand in front of reason and science, but he considers this reason and science incapable of understanding the truth of existence. We know that whenever Rumi talks about reason and science, he does not mean ordinary reason and science, but what is intended. It is an intellect that has evolved with austerity and love, it is a kind of spiritual and divine spirituality, Maulavi's theory about intellect and love is so mesmerizing that it also makes the audience happy. In this research, love in the sonnets of the poet with intellect has been investigated in a comparative way. However, it can be said that earthly and heavenly love are two basic manifestations of love, and love is vast and vague in terms of its lifespan and extent. Unique poets like Rumi emphasize the endless difficulties of love, the complete supremacy of love over reason. The discussion of intellect and love is one of the most important and key topics of Rumi's Masnavi. Therefore, in this article, we have discussed and investigated the field of reason and love. What is clear is that Rumi does not suppress reason in general, but only that normal human reason does not value much. In Molavi's view, reason and evolved love do not contradict each other in any way.

Keywords: *Intellect; Rumi; Masnavi; Rumi's Poems; Love*

Introduction

Reason and its multiple meanings have been one of the main fundamental issues that the human mind has been focused on throughout history, and is there any other reason other than human reason? Maulana has expressed it many times in his great work Masnavi Manavi. He tries to present his subject in front of the intellect and its analysis by expressing various parables and verses, then the important and practical point is to use the principles and methods related to it, which can be helpful in the path of life, then to the discussion About love, which is the most eternal condition of a person, from the spiritual masnavi. It brings up situations that will never become old and boring. Water is vital, which man is

watered moment by moment from the turbulent sea and the ocean of knowledge by drinking successive cups. The one who is freed from time and clock every moment. The same love that makes human existence happy and renews the old. And the most important effect of Rumi's love is his connection to the sea, because the one who is connected to the sea has access to an endless treasury that is always full of freshness.

Methodology

The method of the present research is an inferential analysis in such a way that first the examples of reason in the Masnavi were identified, then according to these examples, the meanings and levels of reason were examined and analyzed, and based on the analysis, the findings of the research were deduced, and finally, with Intellect has been examined from Rumi's point of view.

The concept of reason in the field of philosophy:

The word 'Aql' is used in various fields and has specific meanings in each field and it has been used in fields such as philosophy, mysticism, jurisprudence, religion, etc. Literally, it means wisdom, Knowledge, Understanding. Constraints and reason and anti-ignorance and intelligence are inherent, and it also means a single essence that is independent by nature and for the time being, and is the foundation of the world beyond nature and the world of spirituality" (Majadi, 1996, 483-483).

Molavi has given many interpretations of the intellect in the Masnavi for the taste of mystics. Qudsi intellect, Arshi intellect, Mamduh intellect, intelligent intellect, Mushir intellect, transformative intellect, faith intellect:

Faithful reason is a just commodity,

It is the guardian and ruler of the city of the heart

Reason was in the body of the ruler of faith,

whose soul was the soul of the children

Results

What Is Reason?

The commentator of Masnavi writes: "The wave that rushes from human reasoning and thought, no steel barrier of matter and its affairs can resist that wave. It is as if the waves of thought do not break the walls of matter, but matter and its affairs melt and melt in the path of thought. (Jaafari 2016: 12).

Jaafari continues to state: "No matter how penetrating and intense the activity of a person's reasoning is; it does not quench the thirst of a person in the path of realizing the individual. Expands

But the relationship or relationships of a person's position with that field does not define it and does not lead to the desired peace".

In relation to the answer to question 1 of the research (explanation of reason according to Maulavi) it should be said:

In Masnavi, Rumi divides intellect into different groups, and the most famous division of Rumi's intellect is: general intellect and partial intellect, and what is meant by partial intellect is incomplete and

insufficient intellect, which most human beings possess. But this intellect is never enough to understand the truth of affairs and things because it exposes a person to delusions and suspicions.

Nasr: "One of the philosophers who paid special attention to the distinction between general and partial reason and made it the focus of their discussions is Plato. Plato, in his position as a divine sage, believes in two levels of intellect, which he interprets from one as "dianoia" meaning mediated and from the other as "noesis" or unmediated intellect. Platonic noesis is a kind of lunar and discovery intellect that belongs to the truths of things in themselves, and reaching it requires a kind of purification and cultivation and a spiritual path and spiritual ascension so that the partial intellect reaches the level of perfection. According to Plato, partial intellect belongs to limited and partial objects. This partial intellect is used in partial sciences such as geometry, arithmetic, natural science, etc. On the contrary, it belongs to the general intellect, the absolute knowledge of the truths of things, which is interpreted as "dialectics" or "dialectic art". slow The art of dialectics is actually the outgoing or ascending course of the ego, which at the end of the intellect refers to the order of criticism to the order, of course, it should be noted that these two orders of the intellect are not placed in front of each other. Rather, they have a longitudinal order in relation to each other, that is, one is above the other.

Maulana considers the partial intellect to be a hindrance to progress and a veil and an obstacle in joining the whole intellect. In his opinion, the partial intellect does not lead to the world of secrets and the unseen world, and it will not find knowledge of the truth that the whole intellect is the origin and source of 95 true knowledge (Riahi, 1997).

Reason has domains that are beyond our scope. In the field of human sciences and education, knowledge is through reason. In the discussion of sensory knowledge and intellectual knowledge, Maulvi believes that man is obtained through reason from a source beyond reason from the most important unseen.

Oh, you fell asleep in the ship and saw the water,

Don't see the water in the water

The water is the water that drives it,

The soul is the spirit of the mountain

(Molvi, 2012, 394).

In these verses, water is the same as intellect, and water is water beyond intellect, which, of course, has many meanings in Maulavi's words.

Types and levels of intelligence:

Rumi's opinion about reason is interpreted in two ways, and that is general and partial reason; Because reason is reason, although it is not more than one truth, it has levels. In fact, general and partial reason refers to two levels of a single truth. Therefore, this level of understanding is referred to as illusory understanding, because it does not have the ability to reach the highest levels. (Hyderpur and Baghi, 2013: 45).

But the general intellect means proof of the truths of things, the highest order of perception, this order is at such a peak that the tempting soul does not have access to it, but the intellect is the environment and dominates it. In Maulavi's statement, interpretations such as faith-based intellect, divine power, superior intellect, righteous intellect, noble intellect, intelligent intellect, guiding intellect, etc., and other definitions are related to this general intellect; Each of these interpretations expresses a concept of

various applications of reason. Therefore, it is from this passage that Rumi refers to the level of intellect. (The same source)

Maulvi considers the wisdom and intelligence of prophets and perfect human beings to be the highest level of intellect, he considers Prophet Muhammad (pbuh) to be the symbol of intelligent (total) intellect, also in the story of the battle between Prophet Ali (pbuh) and Amr bin Abdud, Ali (pbuh) considers it as an example of common sense (same source).

O Ali, you are a wise man and you have seen

A lot of what you have seen

(Molvi, 2003: 15).

1- Partial Intellect (Reprehensible)

Rumi mentioned partial (partial) intellect as debating and gainful intellect as opposed to gifted and throne intellect, and several characteristics have been mentioned for it. Some of these characteristics are positive and some are reprehensible, but since some of the claimants of partial reason are among them deniers of general (virtuous) reason, the reprehensible feature of partial reason is presented more prominently in Masnavi. p. 303)

Partial intelligence, which was also introduced by Rumi as the formal and exact sciences, is equipped with the five sense tools and the activities of the mind and brain. By reflecting on sensations and building concepts and arguments in the mind, this intellect tries to identify the world around us and discover the truth. This intellect establishes and recognizes the laws governing nature and relies on reasonable principles and rules, including the principle of causality, the principle of non-contradiction, the principle of necessity, the principle of finality, etc.

The discussion about the truth of the world, man, God and the relationship between these three throughout history and the numerous and sometimes opposing opinions on these issues indicate the continuous doubts that people have always faced. Rumi believes that this inability and limitation of the partial intellect in knowing the truth and essence of the above three issues is caused by several factors that we will briefly mention.

2- Common Sense (Mamdouh)

In contrast to partial reason, Rumi mentioned both love and total reason. Love, unlike partial reason, is an invisible sea and is not limited to the walls and boundaries of sense and rational arguments. The relationship of the soul in its highest manifestation with the Supreme Being and the higher realms of being is a romantic relationship that transcends the boundaries of the partial intellect and settles itself in the sanctuary of God. In this way, love takes steps in the sublime fields by accepting the dangers of the road. Love, as a higher cognitive power, unites the findings of the partial intellect and gathers them together in the knowledge that is inspired by the presence of truth and the wisdom of the world of reason: (ibid., p. 307).

The gold of your intellect is small,

You are accused of scrapping the seal of a coin like the ninth

Your mind is divided into a hundred important things and thousands of dreams and desires

You should add the parts to love until you are happy, like Samarkand and Damascus

In this position, love is not just a desire arising from a spiritual feeling, but at the same time it is a sacred knowledge that results from the connection of the soul with the supreme principles of being. This love, or the perception of the beauty of truth, is not a product of sensual perceptions, but a pure intellectual perception, which this time, not with the tangible and imaginary forms of objects in the partial intellect, but in their completely naked forms in the field of the general intellect, as the first The realm of existence issued from the source of beauty, goodness and love (the supreme truth) has settled down. These pure intellectual forms are the essence and the main truth of all the beings in the world, and attaining them brings the knowledge of pure certainty for man. This true knowledge is like a holy inspiration and irreplaceable wisdom that the partial intellect does not have the power to understand: (ibid., p. 308)

A lover of truth, when he finds food,
 The nectar of his intellect is lost there, my friend
 He denied that reason was part of love,
 Even though he was the owner of the head
 He is smart and knowledgeable,
 But he is not, he is not, until he is an angel,
 He is demonic He was our friend by word and deed,
 Because he was like Ai La

This love and knowledge resulting from it, in Rumi's thought, is the same level as general reason as the highest cognitive power of man, which he called "wisdom" in contrast to "philosophical" knowledge arising from partial reason: (The same source)

God has given you the hard work of eating grass without any intention
 I understand,
 You made bread, not wisdom, what right did you say?
 Rizk was the right of wisdom in order not to choke you in the end
 This closed mouth was opened to eat secret morsels

The word "wisdom" in Iranian and mystical culture refers to enlightened knowledge and divine thoughts, in which many angles are examined, including art, religion, virtues, and sometimes political thought. This word, as mentioned by Henry Carbon, means knowledge, wisdom and wisdom, and the two terms of philosophy and theology cannot be considered as equivalents for it. Illumination is the foundation and principle of wisdom, and wisdom, along with illumination, means the lightness and openness of the existence of "emergence" and removing the curtain or hijab and achieving intuition and direct perception. (ibid., p. 309)

Where Rumi puts love in front of reason, he does not mean the totality of reason, but the partial reason, because both love and total reason are drawn to the world and perceive reasonable things. Common sense is like the wings and feathers of man, which frees him from lust and greed and is completely praised:

Reason is the opposite of lust, O warrior, he who is driven by lust does not read his mind

Illusion, the reading of the one who begs for lust, Illusion, is the heart of criticism of the gold of intellects.

From an epistemological point of view, common sense is the highest cognitive faculty that is connected and connected with the world of intellects, although this connection is not always. Maulana mentioned this position of knowledge with many names such as Kamel Aql, Mazagh Aql, Aql Aql, Aql Ahmad, Aql Jalil, Aql Sharif, Aql Abdalan, Aql Bi-Ghbar, Aql Elahi, Shah Khard, Shah Nazar and others. . This intellect is the maturity and perfection of the soul imprisoned in the cage of the body, which has been able to free itself from the sensual desires and limited perceptions of the senses and settle in its first home, i.e. the world of intellects. make The effort and effort of the lost soul from its origin, to return home, is like the effort of a bird that is training to fly and its existence is warm for the birth of new feathers, so that with a lot of training and effort, it will be freed from the earth. This "voluntary death" and "new life" is the same as attaining the level of common sense and love: (same source)

Because, for the second time,

Adam Zadeh set his foot on the difference of causes

His religion should not be the primary cause, his hatred is not a partial cause

It jumps like the sun under the horizon with a bride of truth and a face like a rattle

Rather, there should be no place beyond the horizon of the whirring wheels, for ghosts and nine

Yes, our minds see his shadows like shadows at his feet

But from an ontological point of view, intellect is the first order of existence that has a direct connection with the Supreme Being. This world is the world of all sensible forms, and other worlds are considered to be the manifestations and appearances of this world, as if the creatures of the sensible world are a thin layer of the real forms of the world of reason:

Intellect is hidden and the universal appearance of our face is not a wave or from her

In Sufi language, the first intellect is called the first issue, the merciful soul, the expanded existence, and the truth of Muhammadiyah. Rumi called this intellect "king" and "father" and considered it the principle of man and invites the wise to follow this father: (same source)

The whole world is the form of the whole mind, the father of every Ank is the Ahl al-Qal

Because someone with the intellect of all the disbeliefs increased the whole face in front of him

Make peace with this father, Aki Behel, until the golden carpet becomes water and mud.

Since, according to Rumi's opinion, the human soul lived in the world of intellect and soul before descending into the body and coexisted with sensible truths, it can now with a lot of practice and effort free itself from perceptible perceptions and internal perceptions. and to activate his soul and in this way he realizes his original and previous truth and observes reasonable truths and forms within himself. In this position, which is the position of the whole intellect, the soul has an existential union with the reasonable beings of the world of reason, and it is as if epistemological truths are inspired by the presence of truth and reasonable beings; Because there is no intrinsic difference between what comes to him from the non-human intellect and what boils from within: (ibid., 310)

Another wisdom was the forgiveness of Yazdan, its source was in the midst of life

Because the water of knowledge is boiled, it does not become thick, nor old, nor yellow

What sadness was there in the way of the spring? Ko Hami boils in the bathroom one by one

The educational mind is like a river in a house of wells

The way of water was closed, the poor man turned to the spring from within himself

Maulana considered it necessary for all human beings to reach common sense, in which epistemology and ontology are united, and the way to salvation and liberation is to reach the position of common sense or that is love. He tries in many anecdotes and stories such as "Navi and the Boatman", "Merging the Romans and Chinese in the science of painting and drawing", "Disagreeing about the shape and form of the pile", "Noah's son" and... It shows that the partial intellect is limited to the sensible world and is unable to receive original sensible truths. Therefore, one should adhere to common sense in order to achieve happiness: (same source)

The prediction of this wisdom was to gour, and that owner had a heart for the benefit of Tire

This wisdom will not pass through the grave and dirt, and it will not leave a strange place

Take care of your mind's steps, look for the invisible eye and be blessed

He is the master and the student of the book

Zain Nazar, Vin Aql, is nothing but a spinner, so look and choose, wait

Now that the necessity of passing from the partial reason to the general reason has been stated, in order to achieve happiness and liberation and the establishment of the soul in its original home, it is necessary to clarify this point as well, how can the partial reason be promoted to the general reason? Are partial and general intellect two completely independent intellects, or are they two different aspects of the same cognitive faculty? In order to answer these two important questions, firstly, we will discuss Plato's concept of *dianoia* (partial intellect) and *nous* (universal intellect) and the relationship between these two to explain this issue, and then we will state Rumi's position. (The same source)

3- Comparison of General and Partial Intelligence

Considering that in Rumi's poems, the topics related to rational and philosophical knowledge, as well as mystical knowledge and intuition and how they relate to each other, have a kind of apparent contradiction, which means that in some cases, poems in rejection and negation are baseless. The existence of rational knowledge can be seen and in some other materials it is seen in the confirmation and proof of this type of knowledge. Sometimes it can be seen that they deny any kind of union between these two types of knowledge and sometimes they try to unify them, so it is appropriate to examine their theory here (Abrahimian, 1999:266).

From all the contents and sayings of the late Rumi, it can be inferred that he does not consider the method of reason to be different from the method of knowledge and intuition, and believes that it is possible to unite these two types of knowledge, in such a way that the fallible intellect must be It was connected with the heart and the cultivation of the soul so that its understanding is perfect and it reflects the truths in itself. It is at this time that mystical knowledge is united with rational knowledge.

Now the explanation:

Maulawi divides intellect into praiseworthy and reprehensible, and divides praiseworthy intellect into "partial intellect" and "real intellect". Intellect is a part of an insufficient intelligence that most people are more or less deprived of, and this level of intelligence is not enough to understand the facts of affairs and objects, because it is subject to illusions and suspicions. In this way, the partial intellect should be

connected with the total intellect, which is specific to the saints of God, so that it becomes the total intellect. From Maulvi's point of view, it is this intellect that denies love, and it is this intellect that stifles the feet of reasoners, so one should take this intellect as his minister and be pleased with it: (Ibid, 267)

Reason is part of his plague and illusion, and the suspicion that is in darkness is his homeland

Don't take partial intelligence as your minister, don't take the whole intellect as a tool, O minister

Reason denied the love component, even though it seemed that it was the owner of the head

Your soul is intellectual, partially hidden in the full intellect, search inside the world

Rumi says that this intellect should not become a ruler, but should kneel at the feet of the ruler of the heart, so that it can be perfected in the light of its discipleship and obedience.

Zand Diwan is the right of his observer, and his partial reason is his tyranny

That you lower your head, you are a despotic prophet, but a disciple of a guardian and a trustee

In front of the heart that you are part of the heart of the righteous king

Who is he from the kingdom that is the end of the devil's tail?

(Molvinameh, Vol. 1, Professor Homayi, pp. 467-468)

Maulavi believes that common sense is one of those men of God and special saints of God.

Professor Humayi says: "Another meaning of the total intellect is the perfect intellect that is the environment of all things and understands the facts of affairs competently, and this type of intellect, according to Mawlawi's belief, as mentioned, is for a special group of close servants and the chosen ones. He is the Most High, which includes prophets, saints, Abdal, Aqtab, true elders, and sincere servants. And the people of partial intellect, if they are in the line of good and prosperity in this world and the hereafter, and they want to follow the closest and healthiest way to reach the truth in the course of the tariqa, they have no choice but to join that privileged class and submit to the teacher. That is, in submission and submission and obedience to the old leader, they reach the point where their existence is destroyed and depleted, and this way is only possible with love. (Professor Homayi, Molavi Nameh, p. 469)

Molavi said about this intellect:

Strive to become an old man of wisdom and religion, so that you can become an inner seer

We said to him, choose the old man because you will do this plan

Like the old man, the wise man, the old man, you don't know the examiner from the examiner

(Homaei, Jalaluddin, Maulavinameh, vol. 1, p. 472)

Therefore, Maulvi, who considers the legs of the reasoners to be wooden, means the proofs that are made by the partial intellect, not the whole and developed intellects mixed with the heart.

The people of the world had a flawed mind until they thought it was true in the morning

We used to rely on our own reason and our own culture until this calamity appeared

Only the appearances of existence and phenomena cannot be perceived with the intellect. Therefore, the late Sheikh Baha'i said:

Science is a matter of discussion, and speech is neither a quality nor a present

Therefore, Molavi says:

Intellect is the antithesis of lust, O warrior, the one who incites lust does not read his intellect

It is the sacred wisdom or the wisdom of the saints, which is one of the duties to be consulted, and it is emphasized in the Qur'an:

The mind will get strength from the mind of another professional and be perfected from the professional:

Help the mind with the help of the mind, study and work

In the gatherings, he demands the same kind of intellect as the Prophet had

(Ibid., p. 472)

Maulavi mentions the influence of the mind on the heart in a place in the Masnavi.

The mind of Gosht with the understanding and abundance of the spirit of Uraki should be monitored

May John make a plan in his intellect to slow down the effect of that intellect

The old man's heart fell on the lights of the old mind, and he gave a chance to see the two (Ibid., pp. 256-257)

Maulavi mentions the perfect wise men as the leaders of the caravan and invites others to follow them:

He should be wise because he is with the torch, he is the reason and the leader of the caravan

A follower is his own light, he is a follower of his own two, he is indifferent

He is a true believer, and believe in the light that shone on his soul

Another half-witted man came, he saw a wise man in that way

The mind is not perfect, it calls itself dead, it is alive in the shelter of the mind (Ibid., p. 258)

From the above, we can conclude that Mawlawi's view is realistic, or the principle of the union of reason and heart is consistent, and the highest order of reason, which is specific to saints, is what he interpreted as general or general reason. It can be inferred from his collection of thoughts that he basically has a level for intellect, and the highest level is what the Qur'an interprets as "lip" and "insight". In the hadiths, it is mentioned in the form of "intelligence supporting the light and proof between worshipers and gods and inner proof". Secondly, intellect grows in the light of self-cultivation and purity of heart, and the criteria for distinguishing humans from animals and distinguishing perfect humans from imperfect ones depends on this. (Abrahimian, 2018: 270).

According to his opinion, the certainty of intellectual achievements is conditional on the fact that firstly the intellect works correctly, and secondly, the facts are within the perceptive power of the intellect because there are many hidden truths and secrets that the normal human perceptive powers are incapable of perceiving them, so the intellect must be connected it with the heart and internal cultivation so that its perception is perfected and the truth is reached. And this is the way to unite the intellect and the heart, or the union of intellectual knowledge and esoteric and mystical knowledge. (The same source).

Professor Mohammad Taqi Jafari says in his commentary on the Masnavi: "A person's intellect has a tremendous power to move in the field of perfection, but when a person's heart is destroyed, are the legs, wings, and wings of the intellect really cut off?" And how will it fly? (Mohammed Taghi Jafari, commentary and analysis of the Masnavi, vol. 7, p. 246)

Maulavi also interpreted pure intellect as intellect:

Oh the coldness of the one who did not have a mind, his ugly soul was a substance and a curse

Clause of logic came Amad al-Falafi Shabsawar Aql Aql Amad Safi

The wisdom of the saints and the wisdom of the poets until the end

The mind is the mind of the brain and the mind of the skin test of the animal's stomach is always the skin and juice

The mind of the offices is slow and black, the mind of the mind has horizons full of moon

Professor Jafari writes in the explanation of these verses: "It is likely that what is meant by the intellect is the whole intellect, which only has a higher position than ordinary partial intellects, but it is the foundation of the existence of the universe, and man seeks to master the natural environment and approach the divine court. can step to the position of reason. There is another possibility, and that is that what is meant by intellect is not an objective subject, but the higher levels or levels of intellect, which are obtained in a person's existence from the abundance of knowledge and insight and purity in worldview and transcending the natural self. (Abrahimian, 2018: 271).

The poor philosopher is bound by the reasonings that the intellect disperses like dust, and in the end it leaves the human being wandering in the desert of doubt and fragility, if the nobles of the children of Adam can enter the realm of the intellect of the intellect. They have found out the truths away from the fallacy of petty mind games. The Saints of God who have the intellect, drag the other intellects behind them like a train of camels. The real leaders of those small minds are the saints of God....

These partial intellects, which have always been full of confusion and arrogance and have created conflicting schools of thought for us humans and played with the fate of human culture, have nothing to do but blacken books and accumulate brains with fake terms and withdraw people from the stream of truths. ... Don't think that the mind and soul are limited to the natural mind and soul of a person, the Saints of God have a higher mind and soul that if you don't get nailed in the lowly situation you have, and with sincere passion, you leave that mind and soul to the truth. You will get it." (Professor Jafari, commentary and analysis of the Masnavi, vol. 7, pp. 209-210).

The result is that: from Maulavi's point of view, mystical knowledge is united with evidential and rational certainty, the position of the philosopher's useful intellect is associated with the position of mystical knowledge and intuition, which is the rank of a perfect human being. Maulvi's emphasis on observing the limits of reason is his partial reason and it is the one that becomes a captive of the breath of the soul. "Kam Man Aql Ester Temet Hoi Amir". (Nahj al-Balagha, Hikmat 211, Sobhi Saleh, Zar.K. Hikmat 219).

5- The Wisdom of Faith and the Wisdom of the Throne

The intellect of faith and Arshi is one of the actions and manifestations of practical wisdom, and it is the intellect that acknowledges divine news, acts on what the prophets say, and avoids forbidden things (Zamani, p. 472). Faithful intellect confirms divine news with heart and soul (Akbarabadi, p. 89). A faith-based mind is a mind that is nurtured by faith and discovers and understands the facts. This

intellect is a constable who judges fairly and is a guard and guardian of the inner and spiritual worlds of the seeker (Riahi, p. 45).

Faithful intellect is a just charge, it is the guardian and ruler of the city of the heart

Like a cat, he was awake, the thief stayed in the hole like a mouse

(fourth office, 1986-1987).

Your intellect is like a camel pulling a camel in every direction under the command of a snake

The wise mind of the saints and prophets is like the poets until the end.

Ander-e-shan, look at the end of the credit of a qalawoz, the life of a hundred thousand

What is Qalavoz and what is Ashtarban? You have seen the desert where the sun and the day have stopped

You are the sun hidden in a speck of a male lion in a lamb's skin.

(First office, 2502-2497).

The movements and actions of the body are subject to thought and reason, just as a camel is subject to a camel, which means that reason has the power to conquer and occupy the body. The guardians of God have the same influence and control over the body, and the minds of others are like camels that are under the control of the guardians. Parents are like leaders and guides who lead people in the desert and unknown places, and thus they are the lives of thousands of people. After mentioning these two examples, Rumi says that you should find the truth of the matter by yourself, otherwise these examples will not clarify the truth as they should (Forozanfar, pp. 1068-1069).

The same idea can be expanded in other ways in Fieh Ma Fieh. God's saints have the same rulership that intellect has over other creations. If they want their lives not to end in distress and regret, the creatures who are the body should be obedient to the parents who are the head and should let go of their control and be totally in the position of the teacher (Fieh Ma Fieh, pp. 54-53).

Analyzing love from the perspective of Rumi:

The spiritual transformation that happened in Molvi is a valuable and precious resource in the history of culture and literature of this border and region, which is why Shams gave him a gem named "Aashighi". With this precious gift, Rumi became a refreshing and eternal personality. Molavi's entry into the field of love made him last because the secret of his immortality is his freshness and the constant renewal of his works, which was so watered by the sea of knowledge and love that it emanates from him in a precious way. For this reason, his words do not become old over the ages and are spiritual water that always flows. The most important feature of Molvi is its connection to the sea. The boiling sea with the precious reserves of this connection makes him last every moment. A sea of knowledge and an endless sea that offers a huge amount of information to its audience.

There is a poem in Diwan Kabir that says:

I was dead, I came back to life, I cried, I laughed, the government of love came and I became the permanent government

In this sonnet, Maulvi interprets love as revival and life again. The renewed life and glory and crystallization of human beings have rich meanings that give a new life to human beings. The love that Molavi is involved with is the glorious peak of existence in an endless presence and he knows the secret

of immortality in this state of love. A great position in which there is a way only for people with knowledge and opinion.

Molavi in Another Lyric:

He saw that my life is full, my courage is full, Venus is full, I am radiant with Venus

I am brave and I have seen that it is full, my eyes and soul are not hungry and this matter is extremely foggy. Maulvi also says in Masnavi that love fills a person and fills him with hunger. Basically, Maulvi considers two things to be the source of human satisfaction, one is love and the other is faith, and of course these two are equal and of the same gender.

Rumi is like a sharp flying eagle who traveled all the difficult paths of love until he reached his destination and freed his soul from attachments. The condition for entering the arena of love is to give up all attachments.

Maulvi says:

Why was the first love bloody to escape because it was external

Love has many sufferings and hardships, so that a person cannot bear the bitterness and sufferings, he cannot achieve the sweetness of love, and the sweetness of speech in this path and circumstances is the result of the sufferings and hardships that he has traveled on this path full of ups and downs.

Love is knowledge, our wisdom does not look at an unfaithful opponent.

Love is persistent, persistent in pursuit of this and that, like day and night

Shams Tabrizi asked Maulavi nothing but to sacrifice everything without expecting anything, and Maulavi Hamulhaq responded well to this invitation. That is, he surrendered himself fully and completely to love and gave up his honor, dignity, pride, etc. So love was loyal to him and gave him everything. He gave him a chest that, according to his own definition, was "the wine cellar of the world", made him taste better and took away the sadness from him. In his school, he taught him manners that could not be found in any other school. (Soroush, 1997)

"Clean playing and clean losing" are two important and basic characteristics of Molana that he achieved in the path of love. And the best way to discover freedom from bondage and attachment is to cut the bonds of attachment. Pure and lost people endure many hardships in the path of love to become heroes and divers of knowledge in the world of meaning, and few people reach the level of purity that Rumi has reached.

That is, he got rid of himself in the first degree, and in the second degree, he gave to others the bounties of the sea of knowledge and the boiling spring of God without any intention.

Men's work is bright and warm, Donan's work is cunning and shameless

(Masnavi, first book, verse 320).

Another result of true love from Rumi's point of view is the fearlessness and courage of the lover on the way to reach the goal. Boldness and recklessness that makes a lover pure. Love therapy is one of the main teachings of Maulvi. Purity and piety of man happens when he enters the field of love and makes him so strong in the field of struggle that he can remove any danger from his feet with the miraculous power of love, discard vices and acquire virtues.

Whoever is cleansed from the clothes of love, he is cleansed from greed and general defects

Be happy, our happy love, doctor of our causes

(Masnavi, first book, verse 22-24).

Man can only find peace in one place, and that is in God's retreat, and no one but lovers are allowed in this retreat.

Love is the practice of refinement and the school of love is the school of refinement and discernment. This love starts from the virtual level to reach the real one.

There is no kenji without fear and without traps, except for the retreat, there is no right to peace

(Masnavi, first book, 593).

Love makes the human soul pure and transparent. When a person removes all kinds of attachments and attachments from himself and becomes clean, he is ready to enter the realm of true love, and if a person can endure lightning and hardships and polish his soul, he can step into the sea of love. No storm will frighten him.

By nature, human beings have the property of renewal and rebirth, it is only when they enter the field of love that they are born again and this birth refreshes the soul and soul of people.

Rain symbolizes the reconciliation of physics and metaphysics. It is a symbol of heaven and earth laughing at each other, that's why both rain and wind, one is a carrier of fragrance, and the other is a carrier of tenderness and a message from the sky to the earth. When it rains, you wash away our pollution and it itself becomes polluted. So it evaporates again and goes up and leaves its pollution there and gets washed again and returns to earthlings again and this sadness and dust washing by continuous rain continues. It means that the caresser's eyes are looking for God's favor (Soroush, 1997).

Chu's water struggled and became impure, so it rejected Kab's feeling

The right to take it again in the Sea of Sawab until it sits again in the cream of that water

Another year will come, he will wear skirts, where have you been to the pleasant sea

(Masnavi, fifth book)

It is a very subtle parable. Water falls from the sky and washes away the impure. An impure dust settles on this water. God takes this water to himself. and this favor is repeated every year. (Soroush, 1997).

Conclusion

The result of the statement is that the privacy of love is a step higher than reason, but what Rumi considers to be a stick for reasoners is the partial reason, which is not reliable and must go through the stages of maturity, but the reason of the whole reason is developed, which is the same as knowledge and mystical intuition. And knowledge is only possible by reaching beyond the whole, and this is what Rumi does not deny. The love that Rumi mentions is a love that is free from the fence of time and space. Drinking the cup of knowledge from the endless divine sea, which only the pure ones, whose description was discussed in the article, can drink sips from the boiling sea. The sea, if you connect to it, is an endless presence that carries you forward every moment. A huge rendezvous in the retreat of man. The innermost possibility in the loneliest loneliness of man. which becomes possible after going through difficult stages and hardships. An endless connection that takes the human soul to the top. Love is the fruit of all

knowledge. Love without knowledge is contradictory. Love itself is a way of knowing and one of the most important consequences of love is the recognition and knowledge that is achieved for human beings, although Rumi does not know a deep conflict between reason and love, if it is said somewhere, it means partial reason and Rumi is among the people is that he did not vote for the absolute negation of the recognition of reason. And what some texts exaggerate the extreme contradiction between reason and love. Indeed, intellect is a part that is unfortunately not well explained to the audience. Rumi himself has tried far-sighted intellect and Rumi's pyramid is the same reason - love and faith and this is Rumi's pyramid of knowledge.

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